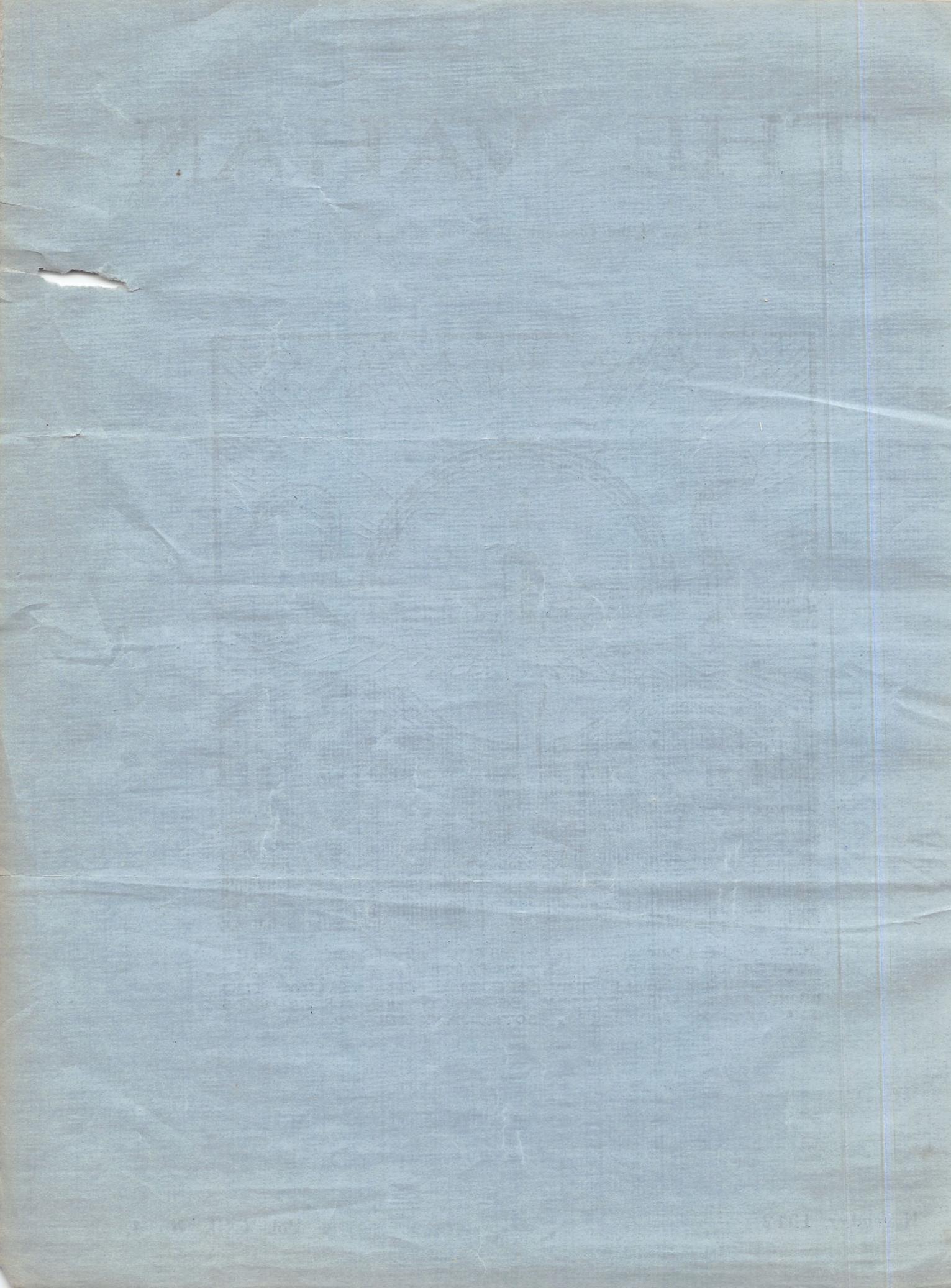


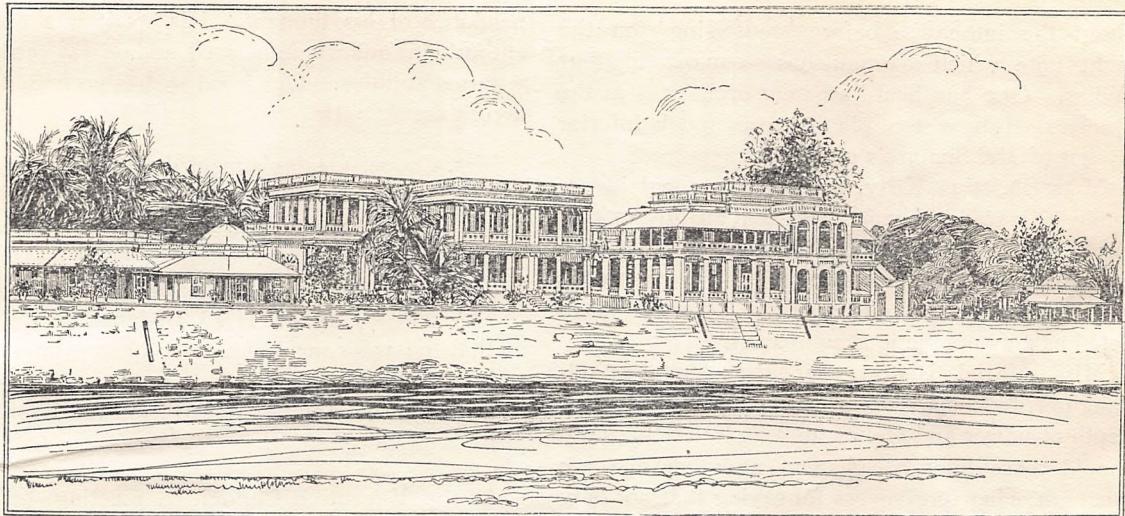
THE VAHAN

Official Organ of the Theosophical Society in England and Wales.



BLIND SOUL! ARM THYSELF WITH THE TORCH OF THE MYSTERIES, AND IN THE NIGHT OF EARTH SHALT THOU UNCOVER THY LUMINOUS DOUBLE, THY CELESTIAL SOUL. FOLLOW THIS DIVINE GUIDE AND LET HIM BE THY GENIUS, FOR HE HOLDS THE KEY OF THY LIVES, BOTH PAST AND TO COME.





INTERNATIONAL HEADQUARTERS, THEOSOPHICAL SOCIETY, ADYAR, MADRAS, INDIA

THE VAHAN

OFFICIAL ORGAN OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES

EDITED BY J. I. WEDGWOOD, General Secretary.

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N^o. 4.

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From the Editor

We take this opportunity of advising our London readers not to miss hearing Mr. Jinarajadasa's lecture on 3rd November. His subject is "Life and Form in Art" and the lecture takes place at 19, Tavistock Square at 7 p.m.

Mr. Jinarajadasa is well-known, of course to older F.T.S., but for the sake of our many newer members we may say that he was born in Ceylon, where he met Mr. Leadbeater; took his degree at Cambridge and for some time lived in England. Of late years he has spent most of his time in the United States, gaining great reputation as a lecturer and exponent of Theosophy. Mr. Jinarajadasa both in his writing and speaking shows intense sympathy with modern culture, and he possesses a mind, lucid and penetrating, with great power of piercing through to essentials.

Our Northern members will be able to hear Mr. Jinarajadasa at Liverpool, on the 9th and 10th November.

Our readers will be glad to hear that as a result of the Concert on 1st October, and donations received, we were able to hand over **The Concert** some £52 to the President's Travelling Fund, after paying £42 odd for the expenses.

There was quite a fair audience in the large hall of the new Royal Academy of Music in spite of the fact that the date was early for the London season. Some of those present were heard to remark that it would have been more obliging of our President to have arranged her birthday a month later! Still, despite the early date and the downpour of rain, a good-sized audience assembled.

The orchestra played Grieg's *Herzwunden* and *Letzter Frühling*, Hamerik's *Symphonie Spirituelle, Andante* by Tschaikowsky arranged by Glazounow, and Bach's *Brandenburg Concerto*. One could say many nice things in sincere appreciation of their playing, but what impressed one most perhaps was that they did not sound like an amateur orchestra. There was no string-scratching, and none of the thoroughly irresponsible wandering

about the intonation before 'centre-ing' on the right note which distinguishes so many amateur bodies. One has heard amateur orchestras at the Queen's Hall whose playing was much inferior to that of Mr. Shapiro's orchestra.

Miss Christine Keay, at much personal inconvenience, came and sang most delightfully, taking her repertoire from Strauss, an old German Carol, and from Mr. Shapiro, two of whose own songs were sung with much effect. Miss Ethel Robinson acted as a sympathetic accompanist.

Miss Muriel Besant, our President's granddaughter, took solo violin and played with great depth of power and feeling an *Aria* by Bach. And should these lines by chance catch her eye, we must crave her forgiveness for saying that not only was her playing charming but she herself looked very charming as she stood before an audience of Theosophists, reminding us of one to whom individually and collectively we owe so much, and causing us to feel proud that the great gift of artistic expression has undoubtedly descended from grandmother to granddaughter.

Mr. Shapiro appeared before his audience in the threefold capacity of conductor, composer and pianist. He played as solo an *Intermezzo* of Brahms (Op. 118, No. 6)—quiet, dignified and restrained, save for a brilliant culmination in the middle—and Liszt's showy but very effective *Etude de Concert* in F Minor. Mr. Shapiro played so exceptionally well that all were eager to hear him again, and accordingly he gave as an encore Liszt's *The Nightingale*.

As conductor, Mr. Shapiro showed a splendid grasp over his players, and fine interpretative power, which nothing enhances more wonderfully than the study and living of Theosophy. He has the magic wand of temperament, so comparatively rare a possession in England. We suppose the English race will rediscover the temperament of the earlier subraces only when piercing through the denseness of its lower manas it rediscovers the 'lost word' of the spiritual nature.

Finally, let us say how grateful we are to Mr. Shapiro and his friends for their help so willingly and generously given; and we also extend cordial thanks to Mr. R. Gauntlett for undertaking the dull part of 'business manager' and box-office keeper at Headquarters.

Mr. and Mrs. Lazenby have sailed during the past month for America, which is to be the scene of their work for the next two or three years. Mr. Lazenby will be missed by many who admired his spirit of *bon camaradie* and the vigour and inde-

pence of his thought. His work was always enthusiastic and whole-hearted, and he was generous with his abilities. Our good wishes go with them across the Atlantic.

Mrs. Cooper-Oakley's many friends will be glad to hear that she is much better in health again.

Indeed, she is about to return to **Mrs. Cooper-Oakley** Hungary, where her address is: Teosofiai Távaság, IV. Ferenczick Tere, 4, III/10, Budapest. She tells

us that the work in Hungary is progressing well, and Mrs. Besant has promised to devote a few days to lecturing there on her return from the East next year.

At the Executive Committee meeting, held at Convention time, we asked the President that the Annual Report of the T.S. be avail-

The Annual Report able for purchase by any F.T.S. instead of being sent out to subscribers to *The Theosophist*. It is a document full of interest to all who care to follow the world-wide development and activity of the Society, as it contains the reports from all the National Societies, together with much other matter. It is issued just after Christmas. Mr. Bell was of opinion that many would care to buy it.

Copies must be ordered in advance, so that the President may know the approximate number required by each country. The cost will be 1/- post free, so will those desiring them send a post-card to the Theosophical Publishing Society, 161, New Bond Street, London, W., this month.

We have been told there are readers who find THE VAHAN amusing. For that we are glad. It is not the occasional attempts at **Th Diffusion o Energy** witticism on the part of the Editor which provide the fun, needless to say, but the looking month by month to see what new Guild, Order or League has been founded!

There are many activities in, or connected with, or semi-connected with, the T.S. There are T.S. Lodges, study groups, propaganda meetings, federation meetings, the E.S., Co-Masonic Lodges working several degrees, the O.S.E., the Round Table, the Golden Chain, the Temple of the Rosy Cross, the Order of Service with a dozen and more Leagues, the Theosophical Fellowship, the Guild announced in our last number—and so on. Probably we all agree there are too many—even those of us who have been engaged in founding new ones; only, of course, we regard as essential

and good those in which we are specially interested and some of the others as superfluous. *Quot homines, tot sententiae.*

The meetings of some of these are very well attended and occasion great enthusiasm: this proves that they have met a want, and people cannot be blamed for going to that which appeals most to them as a means of helping humanity and assisting their spiritual development. Individuals have neither the time nor strength to go to all.

There are smaller groups, not so well attended, which ought not to have to be bolstered up by people who are not really drawn strongly to their work. The real difficulty is that there are several activities to which one feels one owes the duty of support and in which it is a pleasure to work: but the organising of their work is not sufficiently co-operative. The present state of chaos has grown up gradually, as new vistas of Theosophical effort have opened out to our view.

Just how best to regulate these activities—indeed, whether any attempt at all *should* be made to regulate them, by mutual consent—is an intensely difficult problem, and we confess to feeling rather ‘at sea’ about the whole question.

One point seems clear. They may not all be *Theosophical Society* meetings, but we fancy that all broad-minded Fellows will admit that whether it be work in the E.S., O.S.E., Co-Masonry, T.R.C., propaganda effort, constructive anti-vivisection or the amelioration of social conditions—it is all essentially *Theosophical* work.

Yet we maintain our *Theosophical Society* meetings much on the same scale as when few of these other organisations existed, and the other meetings are sandwiched in as ‘side-shows’ instead of being regarded as equally important. And we expect everybody to support all of them.

The whole scale of work needs to be re-adjusted and planned out with wisdom and careful thought.

More and more one grows to feel that in dealing with the outer world, we need to be less expository and *doctrinaire* in our methods, or in other words, to make Theosophy more part of ourselves, to assimilate it; so that when we lecture we draw upon the content of our own spiritual experience and not solely upon the *ipse dixit* of our Leaders and Teachers. To gain this, one thing is absolutely necessary—opportunity for quiet reflection and contemplation. Contrast our present day life with that of the mediæval monk who spent years in the company of a few manuscripts. The average Theosophical worker is far too busy and rushed with meetings to gain the necessary quiet; there would be less strain and less nervous intensity

if we all had more courage to say “no” to work that we had neither the time nor the strength to do. And our work would be better done, and with more force and originality.

Just one final word to those who may feel that the esoteric work is apt to drain the outer work, which to the superficial vision seems more definitely diverted towards the welfare of humanity, though in reality, of course, that is far from being the case. During the past three years, whilst esoteric activities have been at their height, more propaganda work has been done than ever in the history of this National Society.

Here is an interesting extract from *The Ilford Recorder*:

A Psychic Experience

A friend of mine in Ilford informs me that his little girl woke up in the middle of the night recently and complained that she had seen an old man wearing a scull cap go downstairs. Regarding the matter as a mere dream the child was duly comforted, and got off to sleep again. Next morning she startled the family by asking who was the old man whom she had seen in the night; and she described his appearance in some detail.

* * *

The mother mentioned the occurrence to a neighbour.

“Why,” exclaimed the neighbour, “old Mr. So and So, who died in your house, before you went to live there, was exactly like that. He used to wear a scull cap.” What is the explanation? Was it simply a coincidence? If the vision be claimed as a reality, what good purpose could be served by it? I confess that I am shockingly sceptical in regard to all such alleged appearances.

We suppose it will be many years before the public at large realises that such an experience is a natural phenomenon, and not a “special providence.”

In the description of the symbolism of the VAHAN cover given in our last issue, reference was

Aliquando dormitat bonus Homerus

Made to the ankh held in the hand of the figure, and some readers have been puzzled at being unable to find

it. The explanation is that the description was written from memory, while the drawing was at the block-makers, and by a lapse of memory part of another symbol was inadvertently included in the description. We wonder what proportion of readers really noticed the discrepancy!

The President in India

Fellows will be interested to hear of the President's safe arrival in Bombay, where she was received with the usual warm welcome—indeed it would seem to be an even more than usually enthusiastic welcome. There was a very large gathering of F.T.S. and representatives of various activities within the T.S. She and her party were garlanded with flowers and many addresses were read, to which she briefly replied before leaving in the motor car of the Sheriff of Bombay to catch the train for Benares, whither she was accompanied by Mrs. Sharpe and Dr. Rocke; Mrs. Kerr and Miss Stewart, who were going to Calcutta, at Moghul Serai were left, where again the President was met by a crowd of cheering boys, Mr. and Miss Arundale, and Mr. Bhagavan Das, amongst many others. On reaching Benares they were met by a still larger crowd—and more garlands and flowers.

Shortly after her arrival came the following address of welcome signed by all the professors and masters of the Central Hindu College. . . .

DEAR AND REVERED MOTHER,

With the profoundest joy and affection we, the Staff and Students of the Central Hindu College, Collegiate School, and Girls' School, welcome you back among us to-day on your return from other lands.

We are glad that on this occasion you have come straight to Benares after landing in India: and we, who belong to Benares, may be forgiven if we feel that this was only just, for we believe that no place has a more valid and more compelling claim upon your presence than this ancient and sacred city of Kashi. For many years this was your home; all through the infancy of this Institution you were close at hand to guide and to protect; and if now your visits are necessarily few and fleeting, yet we believe that in some deep and real sense your home is still in Kashi, and that there is no place in the world in which, in your heart of hearts, you love more to be. At least we may claim this for Benares—that no place can be more truly your own than that in which this great and noble Institution, famous through many lands, stands as a living monument of your inspiration and genius; and there is no place which you can visit, in all your wide and varied wanderings, where you will receive a more heartfelt welcome or find yourself surrounded by warmer, more loving and more understanding hearts.

And so, dear Mother, we welcome you as children should welcome a dearly loved mother. The Central Hindu College and Girls' School would not be what they are but for the inspiration you have poured into them; this gathering of teachers and of students whom you see before you in this Hall to-day is in no mere figurative but in a real sense your own family, for its unity and life are due to you.

The Central Hindu College is passing on into other phases of its development; a larger fate, perhaps a more

splendid future, are opening out before it. Yet, whatever be its destiny, however great and far-reaching the activities of this our beloved Institution, we trust that in years to come its devoted sons and daughters will remember to whom, above all others, it owed its origin and growth, and we pray that this Central Hindu College of ours, now becoming the centre of a Hindu University, may ever go down to posterity indissolubly linked with the great and honoured name of Annie Besant.

We beg to remain, dear Mother, with all love and reverence,

The Staff and Students of the Central Hindu College, Collegiate School, and Girls' School.

GEORGE S. ARUNDALE,
Hon. Principal (on behalf of the Professors and Students of the College Department).

IQBAL NARAIN GURTU,
Hon. Headmaster (on behalf of Masters and Students of the School Department).

FRANCESCA ARUNDALE,
Hon. Principal (on behalf of the Teachers and Students of the Girls' School).

The President states that as soon as the Hindu University is an accomplished fact, she is going to establish a Theosophical College, where the principles laid down in Alcyone's little book *Education as Service* will be put into practice. It is the hope of the founders "that it will be a unifying element in India drawing together all the separate factors which make the Indian nation."

D. ST. J.

Pacific Antiquities

Le Plongeon's researches in Mexico and Yucatan have rendered us all familiar with the remains of Atlantean architecture in those regions, but perhaps few of us will have been prepared to find the remnants of Atlantean and even Lemurian buildings scattered over the islands of the Pacific Ocean to the extent described by Mr. C. Reginald Enock in an interesting volume recently published, and entitled *The Secret of the Pacific*. His speculations in reference to their origin may not always seem so penetrating as they might have been rendered if he had availed himself more frankly of the previous work of Theosophical writers; and his book affords no evidence to show that he has ever read *The Story of Atlantis*, which might have cleared up many of his vague uncertain guesses; but for readers who are familiar with the results of clairvoyant research in this direction, his

book is none the less valuable, as embodying facts that fall in naturally with the information acquired in that way.

In Mexico itself, the prehistoric remains are even more interesting than Le Plongeon has shown them to be. At Teotihuacan, the pyramid of the Sun is seven hundred feet long at the base, and two hundred feet high. Formerly, according to local tradition, it bore a huge stone image of the God, Touatiah. It is reached by a wide staircase of stone still in good preservation. The ruins of Mitla, in the Mexican State, Oaxaca, include a "hall of monoliths," one hundred and twenty-five feet long with a row of columns down its centre. There are nearly a hundred such monoliths at Mitla, single stones twenty feet long and weighing twenty tons in some cases. They must have been brought from quarries five miles away. At Palenque, in Chiapas, a Mexican State, the temples still standing are of "unequalled magnificence" and the Palenque sculpture "outshines all the other structures."

Quatemala is rich in ancient ruins, including stelæ—massive carved stones, in one case twenty-six feet high above the ground with "probably ten feet more below the surface." For Mr. Enoch it is a hopeless mystery how these huge stones were brought to the places where they are found.

In Peru again, the old remains are of gigantic magnitude and often in wonderful preservation. "The structures consist mainly of castles and fortresses, temples, palaces, astronomical observatories, tombs, and groups of habitations or towns." The fortress of Sacsaihuaman is described by Mr. Enoch as "perhaps the most remarkable prehistoric structure in the New World." It consists "of a series of four or more great walls from twelve to twenty feet high . . . the masonry being formed of cyclopean worked stones, which in many cases are nearly twenty feet high, weighing many tons." And they are fitted with such exactitude that a knife blade cannot be inserted between them. The account Mr. Enoch gives of the Peruvian ruins is far too extensive to be epitomised here, and, indeed, the special interest of his work relates to his description of the island remains; those of Easter Island lying a couple of thousand miles to the west of the South American coast have often been spoken of. The mysterious statues are, in some cases, enormously greater in magnitude than those at the British Museum. "The largest of these colossi is seventy feet high." But the statues are not the only bequests of the past in Easter Island. There are also "immense platforms of large flat stones" fitted together without

mortar, "the sea faces of some of these structures are nearly thirty feet high, two or three hundred feet long and thirty feet wide." On some of the platforms there are upwards of a dozen images now thrown from their pedestals and lying in all directions. And in other parts of the island there are remains of stone houses, one hundred feet long by twenty wide, built of stones five feet by five and elaborately ornamented.

But Easter Island is not by any means the only fragment of Lemurian land in the Pacific bearing massive prehistoric remains. Pitcairn Island even is thus decorated; at Tahiti the great temple of Atahura is a stone structure two hundred and seventy feet long, ninety-four wide, and fifty high, "its summit reached by a flight of steps built of hewn coral and basalt." In the Marquesas there are stone platforms, resembling those of Easter Island, and huge carvings, and in the Caroline Islands there are massive prehistoric remains, "colossal structures that cannot have been erected by the present Melanesian or Polynesian peoples." Here is an account of some place called "Nasi-Tanach"—"the most remarkable of all the Metalanim ruins." "The water front is faced with a terrace built of massive basalt blocks about seven feet wide, standing out more than six feet above the shallow waterway. Above us we see a striking example of immensely solid cyclopean stonework, frowning down upon the waterway, a mighty wall formed of basaltic prisms, for it is now low tide in this strange water town. The left side of the great gateway yawning overhead is about twenty-five feet in height and the right some twenty feet."

It is needless to quote further, but the family likeness of all these island remains dotted over the vast area of the Pacific, points plainly to a Lemurian origin, in the remote past when the region now almost entirely submerged was the ante-penultimate continent of the world's ever-changing geography.

A. P. SINNETT.

Some Impressions of H.P.B.

Most events of life make a flicker and die out. Others remain shining in our memories. We look back to them with emotions akin to the joy of the sailor's heart, when he sees the light shining on his native shores. Coming to Theosophy was like coming home. The first meeting with H.P.B. was an initiation.

I first met her in London early in the year 1889.

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During the previous year I had joined the T.S. and the newly organised E.S., and had followed closely the comparatively scanty Theosophical literature current at that time. I had thrown aside the report of the Society for Psychical Research on the Coulomb affair as a stupid and inane production. The newspapers then appeared to find entertaining 'copy' in any stories about Madame Blavatsky, and had quite frequently paragraphs about her. It seemed to me that the eyes of the whole world were upon her. I must see her, and accordingly see her I did. Well do I remember walking up Lansdowne Road, wondering which house it was, when—hark! what was that I heard? Through an open window of an upper room, I could hear a voice talking in stentorian tones at express speed, and I knew that only Madame Blavatsky could possess a voice like it. There was no need to look for the number of the house. That was Madame Blavatsky and no other! But there was something about the voice which made me pause; I had not reckoned on anything quite so sensational. I walked up and down the street, passed and repassed the house, gradually mustering up courage, for, barely out of my 'teens, born and bred in a secluded country district, here I was alone in the great City of London, within a stone's throw of this world-wide celebrity, philosopher, magician—who possessed a voice like that!

But I had come from Yorkshire with one object, and must see it through somehow. I handed in my card, and was shewn upstairs.

There she was, seated in an easy chair with a circle of enquiring people around her—a den of 'lions.' The two Keightleys, G. R. S. Mead, Mrs. Cooper-Oakley, Miss Cooper (now Mrs. Mead), Walter Old, Countess Wachtmeister and many others. The situation was rather overpowering to me, but the dear 'Old Lady' came to my rescue.

"Do you smoke?" she asked; on my replying in the affirmative, she said, "then you are a gentleman!—give him a cigarette, Bert." I was compelled to join in the general smile, and then all went well. The previous routine of conversation, questions and answers was resumed. I had come to observe, and not to ask questions; but before I left the house that day every question or problem which I had had in my mind, consciously or subconsciously, was dealt with and answered by H. P. B., without my asking a single question personally. First one person asked one of my questions, and then another. One individual who sat just behind me persisted in asking a string of questions about which I had been previously thinking, until I could stand it no longer, and

right-about-faced, to see whether this thought-reader was man, God or devil. I thought he looked rather a stupid kind of man, and put him down as a medium, resigning myself to having my brains still more completely riddled, while reflecting that one really must not be surprised at anything happening in the atmosphere surrounding this miracle-worker, H. P. B. According to her, everyone who asked a silly question or failed to grasp her explanation readily, was a "flapdoodle." The afternoon and evening were mostly taken up with questions by the circle of neophytes and visitors, and answers by H. P. B. The subjects ranged from problems of abstruse metaphysics and occultism, to those of practical every-day life, and presented a most kaleidoscopic display of thought. Her answers were ready, witty and unequivocal. On the subject of marriage, H. P. B. let loose the vials of her vehemence upon the many weaknesses of women. When one of the ladies ventured a mild expostulation, the reply was: "My dear, I am a woman and so I know." With a card table before her she would call for chalk and draw diagrams upon the table to illustrate her teachings. A question on the reversed pentagram drew forth a long discourse on the various forces correlated to each of the five lines, and on the difference, when reversed, for Black Magic.

I attained the object of my visit. No one could speak like H. P. B. without being true to the core. She had the courage to face, practically single-handed, the obloquy of the world, and this dauntless courage came out in the treatment of every subject which was discussed. Eyes that could look one through and through, steady as a rock, penetrating as the ether, intelligence incarnate, portrayed a reliable and heroic soul behind them. The contrast between this giant soul and the deceptions and pusillanimity attributed to her, was not worth a moment's hesitation. The power and force of character which seemed to be ever present with her, is only comparable with that of our revered President during some of those supreme and memorable declamations on the lecture platform, when she rises to her most impressive heights of oratory.

While H. P. B. would speak at one moment with a vehemence like that of a violent thunder-storm, yet, if she found that she had unwittingly hurt tender feelings, she would instantly change to the delicate tenderness of a mother. It seemed as if she had her hand on the lever of a mighty engine, and could work either at enormous pressure, or with the delicacy of a tiny watch, as it suited her will.

My previous decisions from study of current literature were now more than fully corroborated by personal observation, and my heart went out fully and freely to H. P. B. This woman who had been wronged, abused, treated as a charlatan, —was it possible that her traducers had ever met her personally? If so, they must have been totally blind, and the most shallow judges of character.

When at last it was time for me to go, and I shook hands, it seemed as if she looked me through—to the permanent atom. A few seconds' silent pause, and then, after asking a few questions about other Yorkshire Theosophists and the distance between towns, etc., she said: "If only half-a-dozen of you could get together, you could make Parliament do as you liked." I have never to this day quite seen the force of that remark, or how it applied, or what the context was, as the subject of politics had not been mentioned during my visit, neither was it in my mind. But as she only said it after that long, searching look, I suppose it might perhaps refer to future lives, so far as I was concerned. She then invited me to call again and attend more meetings. On my venturing to explain that I had to return to business, she said: "Beesness, what is that?" —she spoke with a slightly foreign accent. I failed to make her understand what business meant, so she turned to someone standing by, who appeared to give some satisfactory explanation. I have never, neither before nor since, experienced anything like such an effect of a handshake. It gave something like an electric shock, permeating the whole body, especially down the spine, and accompanied by a warm glow all over.

The Countess Wachtmeister, in kindly escorting me to the door, informed me that Mrs. Besant had just joined the Society and decided to throw in her life with the work.

When once out in the open, on summing up, I began to wonder if it had all been a dream, so uncanny did it seem. It is all very well to receive a simple answer to a spoken question, but when it comes to having one's unspoken questions answered, and problems solved *seriatim*, without ever speaking an audible word—well!

The shrill shriek of the engine and rattle of the train, however, assured me of a noisy and dirty world. I had descended from the rarefied atmosphere of a mountain top to the plain below. It was no dream.

E. J. DUNN.

An Election Address

[The following address was issued by a Glasgow F.T.S., Mr. James A. Allan, who recently contested a Municipal Election, and by whose kind consent it is here printed. We wish it clearly understood that it is not published in the VAHAN with the intention of advocating any special variety of politics or of opening up a correspondence on political lines—we ourselves being of the opinion that the T.S. should have no concern with party politics. But we regard this as, in some ways, a remarkable document, and consider it a remarkable fact that these teachings should thus be scattered broadcast in one of our largest cities and gain, as they did, the most respectful consideration.—E.D.]

FELLOW CITIZENS,

I regret very deeply the event which has occasioned this Bye-Election. — was a man for whom I have always had the greatest respect, and whose services to the Ward I fully recognised.

Ever since I offered my services to the Electors of — as a Candidate for their representation in the Town Council I have based my claim to their support on the ground that Socialism is both economically and ethically sound as a theory, that the carrying into effect of its practical proposals is necessary for the well-being of the community as a whole, and that the work of making these proposals effective must be carried out by our local governing bodies. The purpose of human life, as I believe, is the development of man's spiritual nature, and in judging of any theory of government or of practical proposals for its realisation, the effect which it may be expected to produce on that development has to be taken into account, and should be the deciding factor in the problem. As the vehicle of the spiritual nature during its sojourn in this world, and the means by which that nature reaches the experiences through which it grows, the physical body has to be provided with such conditions as will not only secure its health by the supply of its outward needs, but will also enable its higher faculties to develop their powers and exercise their functions. It cannot be contended that such conditions are secured by the great mass of our people under the existing industrial system, and the result is that we are allowing an environment to be created in which only the lower types of humanity can gain any beneficial experience. Speaking generally, the physical requirements to make possible the spiritual development of our people, after the supply of bodily needs, are such measure of security as will free the individual members of the community from anxiety as to the future of those for whom they are responsible,

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reasonable leisure for study and recreation, and access to the means by which that leisure can be made profitable. I claim for all our people all that is good in the conditions of life enjoyed at present only by the favoured few, and I base that claim on the ground of the Divinity of our humanity as children of God. The adoption of the proposals of Socialism is one way, and, so far as I can see, the only way in which that claim can be met.

I regard it as the duty of our governing bodies to organise the productive forces of labour, land, and capital, so as to secure for all the most favourable attainable conditions of life, but all elected bodies are dependent on the electors both for power and for their mandate to use it.

I believe in Democracy—we are still a long way from its attainment—and that by experience in the exercise of responsible self-government our race has to learn self-control, and rise into the self-knowledge which will bring us at length to a true Theocracy. I have no wish for any immediate change in the form of our government, as much still remains to be done within the limitations of that form before its possibilities are exhausted.

It is now no longer in doubt that public management in the interest of the people gives better and cheaper service to the user, with improved conditions of work and wages for the employee, than is to be found under private or company organisation. There is nothing that is produced by associated human labour the supply of which cannot be as efficiently organised under public management, and be made as effective in beneficial results to the community as the services we already enjoy, and I ask for your votes as an expression of your will that the supply of houses and fuel, of food and clothing, and ultimately of all our human needs, be brought as rapidly as possible within the sphere of public organisation. Under existing conditions Municipalities have great opportunities, and therefore great responsibilities, for carrying on that work, and aiding in the solution of its problems. It is, I think, clear that the change of the basis of our social and industrial system from capitalistic profit-making to democratically organised public services for the supply of needs is already in progress, and that it is only a question of time till the evolutionary forces now at work bring us to the fully developed co-operative commonwealth. The more rapidly these municipal and other public services can be developed, the less will be the suffering from want and unemployment in our midst, for hours of work have to be shortened, and the reward of labour increased, until all alike share in the production, and in the enjoyment of all that is required

for the highest development of our Divine human life.

We have to realise as the guiding rule of our individual and corporate life the fact that we are members one of another, and that we can only truly serve ourselves in the service of others. God has given us natural resource and human capacities in abundance, and what we have to learn is to use them for the common good.

I aspire to represent you in the Town Council, that while serving in the ordinary administrative work of the city, I may be able to help in the realisation of the vision of a city cleansed and purified, beautiful in spirit as well as in surroundings, and made fit for the dwelling place of the Lord of Love. Many are looking forward to His coming again upon earth ere long. Shall we not set ourselves to prepare His way ?

JAMES A. ALLAN.

The Ceremonial of Speech

Much has lately been said of ceremonial, and only in the preceding number of THE VAHAN our General Secretary has pointed out to us the importance of beauty in the Lodge rooms and in the Lodge meetings; and at the same time he has called attention to the paucity of good lecturers in the Society.

It may seem on first thought that these two points are widely divergent from each other; but on further consideration we find that both are due to a common cause, to a certain *lacuna* not alone in this Society, but also in the world outside. For at the present time ceremonial is at a discount; in the outer world it has almost reached the point of extinction. The reason of this would seem to be that hardly anywhere in the world to-day do people realise and understand the tremendous importance of beauty and art. Is it not quite common in putting forward some idealistic proposition to receive the reply: "That is all very beautiful"? The words are full of their own hopelessness, as though the very plea of beauty should not vouch for the practical value of a proposition, instead of placing it outside the scope of serious consideration. To most people, in fact, beauty is only beautiful, but not necessary.

The Theosophist knows better; he knows that beauty is absolutely essential to spiritual growth; that nothing can be great or splendid without it; that it is one of the three great pillars—Wisdom,

Strength, and Beauty—on which the universe is founded. He knows also that the age of ugliness in which man has gained great intellectual and spiritual strength is nearing its zenith, and surely part of the work of the Theosophical Society is to inaugurate an age when beauty will be scientifically studied and applied. We cannot look on beauty as merely ornamental, as purely pleasurable, as selfish, or as anything but an indispensable need for the individual and for society as a whole.

Now it is the *art* of speech, the beauty side of speaking, that the Theosophical lecturer needs to study, calling to his aid the natural forces of sound, rhythm and poise. The ordinary Lodge lecturer is often interesting to listen to, but sometimes certainly dull. He has studied the Theosophical teachings, and has some valuable arguments of his own to offer; but does one not remember how sometimes a dry monotonous voice (perhaps it was hoarse, or husky, or hard to hear) went on, and on, and on, and the brain grew numb with over-many ideas and arguments, and at the end of forty minutes the yawn grew harder to stifle. A harsh voice, a dry tone, a jerky irregular delivery, cannot produce a harmonising effect on the atmosphere of a Lodge room. Surely it is not enough that one should have a few original ideas and plausible arguments to present. One needs also some appreciation in one's heart of the wonder and beauty of Theosophy, some understanding of the thirst for spiritual knowledge and beauty which is in men's hearts, in order to gain that inspiration which may draw one's listeners nearer to its well of life. It is that rare and subtle power which reaches the hearer through a beautiful voice, through the magic of modulation, the spell of rhetoric. We know that the mantram or chaunt are indefinitely more powerful than the merely worded prayer; and the Greeks who valued beauty studied rhetoric and the art of oratory more than any nation has since thought it necessary to do. Deeper and loftier things can pass through the speaker to his audience than the bare ideas his words would convey, and it is the music and art of speech which form the channels of inspiration. A little original expression, simple flowing language, well turned phrases and good grammar, all take part in this ceremonial of speech.

Our President said in her closing address at Convention:

"There are some of you who have power of speech, but who have not had the advantage of the early training which would make that speech all that it should be. If such love Theosophy, they will train themselves in the drudgery of good expression, of educated tone, of careful pronunciation, so that they may not injure the cause that they desire to

serve. . . . And surely the privilege of speaking on Theosophy is so great that no pains can be too much to make one's tongue worthy to speak, one's lips pure enough to teach."

DOROTHY M. CODD.

In Memoriam

R. N. WARREN, M.A., B.C.L., F.T.S.

It is perhaps unnecessary to express regret to Theosophists in connection with the passing from this physical plane of one of their number: therefore in sending thoughts of peace to Mr. R. N. Warren, who passed over on the night of 19th September, all feeling of regret is absent. A prominent member of the Secret Doctrine Group and strongly interested in our studies, we may feel that he is often with us, helping to strengthen the link which he enabled us to forge. Our thoughts go out to him to strengthen him on his journey.

L. A. B.

MRS. ELINOR TEMPLE, F.T.S.

We have also to speak of another friend who has made the 'great adventure'—according to the usual phrase. Mrs. Elinor Temple died in October; or, as we might perhaps say, her eager soul left the frail house it used to find fuller life and understanding. Mrs. Temple was well known to many of us, so earnest in her wish to make Theosophy, which meant so much to her, known to her large circle of friends and acquaintances. We hear that after her serious operation and shortly before her death she re-joined or resumed the Communion of the Church of Rome, so let us who knew her well, echo their beautiful prayer "May light perpetual shine on her."

K. M. B.

Reviews

THE SECRET OF HAPPINESS. By IRVING S. COOPER. MANUALS OF OCCULTISM: No. 3. (*The "Theosophist" Office, Adyar.* Price 1s. 6d. net.)

This little book is the third of a most helpful series of manuals by the same author. The first dealt with "Methods of Psychic Development," and the second with "Ways to Perfect Health." This new volume treats of the "Secret of Happiness"—a subject near to the heart of each one of us.

THE VAHAN

Mr. Cooper says on page 15, that happiness is a secret which "can never be imparted; each man has to discover it for himself; he cannot learn it from anything he reads or hears; nor through study and meditation, nor by any means whatsoever except that of living a life of service." Luckily for us, he does not believe this exactly as he has stated it, or his book would not have been written.

The first chapter deals with the 'Eternal Quest,' and shows that though "each man's conception of the source of happiness is peculiar to himself," and varies with the stage of his development, each feels joy to be his right, and grasps at any object which seems to promise it. Such objects when gained prove dust and ashes in possession: wealth is found to "purchase anything in the markets of the world save sympathy, true friendship and love"; power is repaid by suspicion, hatred, and isolation; and the search for knowledge brings the despair generated by the consciousness of "So little done! So much to do!" Sooner or later, the secret of unhappiness dawns upon the man, and he finds he cannot be happy so long as "his cosmos is all ego." Unhappiness is always caused by some form of selfishness—that hydra-headed monster which lurks in subtle guises long after we believe we have killed it.

Recognising the cause of unhappiness, he then finds that happiness is an attitude of mind, and not in anything we possess, physically or mentally. We must forget our personality, except as an instrument for love and service, which must be improved and kept in repair, and our scale of values must be readjusted from the centre of egotism to that of the plan of the universe. "All work is service when done for the sake of others, and no act is too small to be worthy of our attention, when through it we can make another's pathway smoother and easier."

Mr. Cooper follows up his argument through excellent chapters on the fruit of action, the potency of thought, the extraordinary power of love, and finally shows how thorough service in little things prepares one for the biggest service of all, that of the Masters of the Wisdom. The best thoughts in the book are in the last chapter, which is full of practical advice. We are told to take care that our greatest ideals are "balanced by excellent common-sense," and that in trying to spread happiness we are to be "never intrusive, but always attentive." Mr. Cooper promises those who search for the 'secret' that "the fulness of their own happiness will be proportionate to the extent to which they are able to forget themselves."

G. L. BECKTON.

ALCYONE AND MIZAR. By G. S. ARUNDALE.
(*Obtainable from Book Dept., 19, Tavistock Square, London W.C. Price 7d., post free.*)

This is a little souvenir given away at the recent American T.S. Convention, as is customary in America. It contains a portrait of Mr. Krishnamurti (Alcyone), Mr. Nityananda (Mizar) and Mr. Arundale (Fides). In it Mr. Arundale tells, in a very interesting way, of his first meeting with the two boys, his general impressions and his hopes for the future.

The booklet is nicely 'gotten up' (as our American friends say) and Mr. Arundale writes in the vein of *bhakti* with much warmth and beauty of feeling.

We speculate with some interior wonder as to what would have happened had this been issued as a souvenir booklet at our recent Convention of the T.S. in England and Wales! However, it wasn't. Instead of issuing souvenirs, we, over here, prosaically feed the physical man and shake hands with (we hope) the spiritual man, and provide opportunity for talk. After all—who shall say?—perhaps by that we do a similar amount of good along our own very British line; and all roads wind to the summit of Mount Olympus.

J. I. W.

ORPHEUS: a Quarterly Magazine of Imaginative Art. Edited by CLIFFORD BAX. (3, Amen Corner, E.C. Price 1s. net.)

Orpheus, the organ of the Art movement in the Theosophical Society, aims at creating in a restless age an atmosphere in which the spiritual self may take delight. The frontispiece of the current number, by A. E., carries us at once into the world of shadowy vision, to a lonely mist-beclouded spot among the hills. Strange faces peer out from behind the pearly veils and the air of expectancy in the attitude of the two silent watchers in the foreground, adds to the feeling of wonder. In "The Castle of Carbonek," a poem by Ernest Rhys, which follows, we remain in the visionary realm. The ballad is written with artistic ease and simplicity.

"The Lifting of the Veil," by Dermot O'Byrne, tells in prose a similar story of reincarnation to that given in A. E.'s poem "Babylon." "The veil of phantom time withdraws" and the hero finds the girl whom he has loved in a previous life "looking with the self-same eyes and here in Ireland at his side."

"Into the Night," a lithograph by Cecil French, is a vision of a resplendent sunset such as Turner

loved to paint. In the foreground are two lovers on the eve of parting. The man will follow the glory-path westward over the sun-kissed mountains and the woman will slip back silently into the night. We regret that only three of the four poems by the same artist mentioned in the table of contents are given.

MARGUERITE POLLARD.

THE SIGN OF THE STAR. By EDGAR WILLIAMS. (*The "Theosophist" Office. Price 2s. 6d. net.*)

The kindest course to adopt in connection with this book would be to say little or nothing about it. The book is thoroughly well-intentioned; but the introductory photograph of the author is not prepossessing, less so his statement in the preface that in his verse, "on the altar of the Muse, I do not chose to sacrifice either significance, clarity, inspiration or power to her beautiful slaves—scansion and rhyme," and still less the manner in which that statement is consistently carried out. The poetry is driveling.

But, unfortunately, the book is issued by the *Theosophist* Office. If it were published "for the author" it would surely have been well to say so on the title-page; if not, it had better not, in our opinion, have seen the light of day from a Theosophical press.

The vagaries of Second-Adventist Christian denominations have made the work of the O.S.E. very difficult; the Order is likely to have to face obloquy from various causes. It is therefore all the more essential that in O.S.E. propaganda no unnecessary cause for scoffing be given. People of the ultra-devotional order, mentally flabby and revelling in gush and sentiment, are likely to be strongly attracted to this movement: we hope that the work of those who want the movement to be virile will not be eclipsed. It is better perhaps that these things be said by a member who is thoroughly and whole-heartedly in sympathy with the essentials of the Order, than by hostile critics: the one is willing to face unflinchingly the opposition of the future, the other stands aside and criticises that with which he has no personal concern. But let us see to it that none of the opposition can be apprised as well-founded. Of course the O.S.E. is not officially responsible for this book and our remarks must not be interpreted in this sense. We wonder what the old *Theosophical Review* would have said about it!

J. I. W.

THE GREAT INITIATES. By EDOUARD SCHURÉ. Translated by FRED ROTHWELL, B.A. (*W. Rider & Son, Ltd. In two volumes. Price 7s. 6d. net.*)

There are books which widen one's mental horizon, leaving one with the feeling that one has succeeded in seeing a little further than ever before. Such a book is this 'secret history of religions.' Its various parts have appeared separately from time to time in translation, but only now that they are published all together, as a coherent whole, is it possible to appraise the work at its true value. As one is guided, link by link, along the shining chain beginning with Rama and Krishna, and ending with Plato and Jesus, one is enabled to grasp and visualise great truths which may have been 'believed in' before, but were perhaps never actually realised.

The different sections of the book will, of course, appeal variously to various minds. Speaking personally, the histories of Moses and of Pythagoras are the most convincing and the most powerfully written. After reading both, one immediately accepts as true the author's statement that "notwithstanding the polytheistic form and extreme diversity of the symbols, the meaning of this Pythagorean cosmogony, according to Orphic initiation and the sanctuaries of Apollo, is, at bottom, identical with that of the prophet of Israel." The passages dealing with the Order and the Doctrine of Pythagoras are vivid and illuminating in the extreme. Never, perhaps, has the relationship between the soul and the body been more clearly or more poetically set forth, and apart from its beauty of form and expression, this whole section will have a special charm and fascination for all who are interested in the newly-founded colony of Krotona in far-off California, modelled upon its name-sake, Croton, in Ancient Greece.

It is difficult to criticise a book of such wide scope and such high attainment, but it must be said that here and there the author's desire to be vivid and picturesque seems to lead him to give too free a rein to his imagination. For instance, in "Hermes," the trial of the novice by means of the alluring (?) Nubian slave, with her "projecting cheek-bones, dilated nostrils, and thick lips resembling luscious red fruit," can scarcely fail to tickle the sense of the ludicrous in even the most serious of readers, especially when she proceeds to wrap the stranger "in a beseeching, captivating glance, as with a long, moist flame"! In one or two other places also, the style barely escapes a descent into sentimentality, but these lapses are

few, and are at any rate only concerned with details of minor importance.

To the skill and care of the translator the book's success in this country is very largely due, and an especial mention must be made of the very beautiful rendering of the exquisite "Dedication." This is a poem in itself, and its English form could not by any manner of means be improved upon. It strikes a note of spiritual hope and joy, which continues to vibrate throughout the book.

EVA M. MARTIN.

CITIES SEEN IN EAST AND WEST. By MRS. WALTER TIBBITS. (*Hurst and Blackett, Ltd.*
Price 16s. net.)

There is much that is attractive in this book of travel—impressionist pictures of life in many lands and under various conditions, painted sometimes with splendid literary touch and nearly always with living interest. Add to this admirable print and beautiful illustrations, and we have accorded the book its due meed of praise and appreciation.

It is a book showing such deplorable lack of taste and restraint as to make one shudder to think that it could have been written, that there are strata of life which supply the material for such books and people to enjoy them.

There is a plentiful supply of gossip of the most undisguised type, which culminates in some odious remarks about the present Viceroy and Vicereine of India. A few artificially-minded people may think them witty and informing; in the minds of most readers they will stamp the book with the hall mark of vulgarity.

Many pages of the latter part of the book are devoted to an exposition of Hindu occultism, Theosophy and 'experiences' in connection with the Masters. Just as the earlier part shows up fragments of gossip carefully recorded from probably careless talk at the dinner table and in one case (p. 99) from a conversation overheard, so this latter section doles out for the edification of the awe-struck student of 'the occult' (horrid expression!), tit-bits of occult information, some of which all the natural reverence of anyone who had been in real contact with the Great Ones would hold sacred and a thousand leagues away from pages which deal with the superficiality and scandals of Anglo-Indian 'society' and the filth of the *demi-monde* of Paris.

On p. 278 we are modestly told how the authoress was visited by "One of the Greatest of Gurus. He is not mentioned in theosophical literature. During the present cycle of evolution (manvantara) He has never occupied the physical

body. Words would be impious in relation to this awful event. Suffice to say that it had something to do with the rousing of the Kundalini." We are inclined to think it would have been more to the point had this Teacher instead inculcated the virtue of holding one's tongue about sacred things instead of retailing them to a sensation-loving world in novelette style.

On p. 281 the authoress tells us: "I have the greatest pleasure in stating that I saw her (H.P.B.'s) Master M. exactly as she always described Him," and on p. 285: "Here again I have the greatest pleasure in corroborating H.P.B.'s statement that He lives in a green, mountainous valley." These affected expressions of pleasure may be all right in a drawing-room, but they are not quite felicitous in this connection.

More occult tit-bits are dished up with regard to the mystery of the Buddha and Shankaracharya. If the writer had taken the trouble to read Mrs. Besant's writings from the year 1907 (Munich Congress) onwards, her information might have been rather more correct.

But the source of these revelations is disclosed in a paragraph on p. 279, where we are told that a relative of the authoress' Guru "went to England. He said that Annie Besant was 'the only initiated disciple of the Great Lords in the West who had permission to proclaim upon the house-top her Convention with them.' He had come from India to England to say just that one sentence. Taken in the light of recent events in the Theosophical Society there are many who will read these lines, and between them, and will understand why he did so.

At the same time he told Mrs. Besant, Mr. Keightley, and myself privately, that the dark powers were working through a member of the Theosophical Society, and that the next trouble in the Society would come through that person. All this has come terribly true." To which we merely say that that is one version of things; but we understand the better the thorough unreliability of the information so promiscuously ladled out for the delectation of 'society' folk of the more scatter-brained and superficial kind.

J. I. W.

. . . . At our doors, our hands,
On every side the earth puts forth a bridge,
Or lifts a ladder, or a path makes smooth
From less to great, till earth of all the worlds
Is nighest thing to heaven, and stars to man.

A. E. WAITE.

Questions

Question CCCXLIX.—*In reading “The Riddle of Life,” I notice (p. 7) that it is stated that our Earth has two sister globes of our chain (Mars and Mercury) visible to physical sight. In the “Secret Doctrine,” Vol. I. (p. 187), there is an authoritative letter from one of the Masters to Madame Blavatsky. He says that Mars and Mercury are globes of quite distinct chains to the Earth Chain. Will you kindly let me know the reason for this apparent conflict of statement?—R. N.*

[The following answer is taken from our excellent contemporary, *Theosophy in Australasia*, July, 1912.]

I do not think that all the statements made about these planets can be reconciled, though all of them are true from different points of view, and to a certain extent. Remember that the letters to Sinnett and Hume were not written or dictated directly by a Master, as we at the time supposed, but were the work of pupils carrying out general directions given to them by the Masters, which is a very different thing. In the sense in which we are now using the word “chain,” Mars and Mercury belong to that of which our earth is the most material planet; but each of them has its own seven principles, which are quite independent of those of the earth—up to the buddhic level, at any rate. Also the Sidereal Lords and Superiors—the Lord of the World and His helpers—are, of course, different for each planet. But we do not trouble ourselves in the least about reconciling the earlier statements—we just describe what we ourselves see, or repeat what is said to us by those whom we can trust. At the beginning we did not know enough to ask questions intelligently, and we constantly misunderstood what we were told. I lived through those early days, so I remember what the conditions were.

C. W. LEADBEATER.

Question CCCL.—*In our Theosophical literature we have heard much of late of the various Masters, and their specialised fields of activity have been described in some detail. Is there any Master who specially has to do with health?*

What are the conditions under which a Master of Healing may be expected to come forth to help the world?—E. W. W.

All “Masters” (*i.e.* Asekha Adepts Who take pupils) have to do with health, if we use that term in the widest sense of meaning the well-being and

harmonious activity of the various bodies—physical and superphysical.

We have been told by H. P. B. and others that it is a rule of the Brotherhood that good physical health is essentially requisite in candidates before they can receive Initiation. Doubtless, in most cases, the strain on the physical body must be so severe as to warrant this rule. It has also been said—though whether with the same degree of authority or not, I do not know—that no person physically deformed or blemished can be initiated, and the same restriction applies traditionally in Freemasonry (which is an outer reflection of the organisation and ceremonial of the Great White Lodge), though interpreted liberally by most Masonic governing bodies. It is a little difficult, at the first thought, to understand this; but the statement becomes more intelligible when we reflect that physical deformity is often the outcome of grave cruelty wrought in past lives, and it may be that karma of this type must needs be discharged before Initiation can take place.

Hence it would seem that occasions must arise when Masters are concerned with the physical health of the pupils. They are training for Initiation; but as to whether there is any one Master specially concerned with health generally, no information has been given us. The Master R.—He who was Christian Rosenkreuz and the Comte de S. Germain, and Who as Bacon was one of the original promoters of the present Royal Society—working in the Rosicrucian and other secret Lodges, laid the foundations of modern western science. H. P. B. tells us that He and Cagliostro (who is His disciple) were examples in the western world of the art of prolonging the life of the physical body; and the body worn now by the Master is said to be over two hundred years old. This naturally implies a complete knowledge of health, and He is said to understand also many methods of treatment which still remain ‘occult’ so far as the present-day doctor is concerned. Astrology, for instance, would play an important part in occult medicine.

Again, a study of the *Lives of Alcyone* must have revealed the fact that the Great One, Surya, performed miracles of healing, sometimes through the bodily instrumentality of the Master called therein Brihaspati.

Is not the questioner’s last point simply—and best—answered by a reference to the miracles recorded in the Gospels considered in connection with the existence of the Order of the Star in the East? In other words, will not the Coming Christ be the greatest “Master of Healing”? I have

often thought that He may produce to the scientific world those irrefragable proofs of superphysical forces, the giving of which (as we learn in Mr. Sinnett's *Occult World*) was not deemed expedient in the earlier days of the movement.

J. I. W.

Letters to the Editor

WANTED—MORE LEAGUES!

SIR,—I see in last month's VAHAN a suggestion to found a contemplative Order in the T.S., members of which would wear a special costume.

Coming at a time when our cup is all but overflowing with Orders, Leagues, Guilds, etc., I hasten to ask if you could manage to squeeze in an Order for which I think the Society is now ripe.

It would be called the Order of Ascetics, and its methods would be adapted from those of the Indian school. A long residence in the East has familiarised me with the appearance of these holy men, and as the costume is a very inexpensive one, no one would be debarred from joining on account of the cost.

There would be no fees, and applicants for membership would merely have to supply their own chalk and string. Yours, etc.,

M. R. ST. JOHN.

[We would suggest the use of woad instead of chalk. It would thus be possible to revive an excellent folk-industry which long has languished, and blue is a colour of fine occult influence. Moreover, a reversion to the habits of the Ancient Britons would stimulate a healthy sense of patriotism and national pride. Seriously, Mr. St. John's *jeu d'esprit* is thoroughly apposite.—ED.]

ANCIENT AND MODERN OCCULTISM

SIR,—May I offer a couple of comments by way of addition to Mr. Sinnett's article on the above subject?

It will interest Mr. Sinnett and many of your readers, I think, to know that the activity of Adeptship, from what I take to be the "Yucatan Lodge," is active in Ireland. I am aware of such being the case through an instrumentality that must for a while be nameless. I only mention the fact in order to utter, I hope a not ungracious murmur at Mr. Sinnett's perpetuation of the habit of writers on Atlantean subjects of ignoring the traces of the elder continent which exist along the 'Celtic fringe.' Ireland is full of monuments of prehistoric times, which are, in the opinion of many, of Atlantean origin.

In this connection I may mention that I once had a small piece of stone from an alleged 'burial mound' handed to an eminent clairvoyant. He, although quite ignorant of its source, gave not only a good description of the present state of the place, but felt himself carried back to ancient times, and witnessed ceremonies of initiation in the underground chambers from which the stone came. He particularly insisted that the teachers present "came from the West" as refugees from some catastrophe. They had knowledge which they imparted in symbols and stories.

Ireland at the present day is full of occult knowledge preserved in a very complex folk-tradition. It is specially rich in those parts of the island which geologists regard as the oldest, in fact as the edge of the sunken "north-west continent"—the stepping stone from Atlantis. Across this stepping stone came the dim traditional mythos that the Druids shaped into the fine tales that are the supreme glory of the Celt. I have endeavoured to elucidate their spiritual significance—the Celtic *theo-sophia*—and to show their importance to modern thought, in my little book *The Wisdom of the West*, which has been published by the T.P.S. It is probable that a Summer School will be held in some western Irish district next year. I shall be glad to hear from any who would think of joining it. Yours, etc.,

JAMES H. COUSINS.

THE T.S. AND LIBERTY OF OPINION.

Sir,—Mr. Barron, Mr. Snell, Mr. Outhwaite and myself are all agreed that we are in a Brotherhood and that we are united by the bonds of brotherly love. The restrictions and duties imposed by these bonds were rather well put by Paul, 1 Cor. xiii., 4.

It really would not be kind to allow a burglar to join us. He would be bored to death with our hospitable welcome.

Mr. Snell knows as well as I do that the burglar keeps what he takes and does not let a brother burglar walk off with his favourite Waterbury watch.

As to anarchy, we are anarchical with "Love's Anarchy," as it has been termed; but I referred to political agitators of the present day, and I added "dynamiters" to make my meaning plain, yet even so Mr. Outhwaite misunderstood me. Also, I can only suppose he has not read the plain statement on the cover of every *Theosophist* about the basic truths common to all religions. This notice is printed under the heading in large capital letters: "The Theosophical Society." Would a megaphone be of any use?

About taking life, there have been extraordinary stories of sensational situations, where justifiable homicide was the only course. But when I said murder I meant (legally) murder! Mr. Outhwaite is presumably hugging one of these impossible situations when he would take life, "just as I should my own," he says—(unless I saw him in time!)

I know it is often asked if a doctor may give a fatal dose of some opiate to a man dying in agonies of pain. I can only say that personally I should give enough to produce anaesthesia. In cases of shooting a maniac who was running about with a revolver, one could shoot at his legs to save others; one can always *avoid* taking human life, and it is never right to take it.

The Theosophical Society is a spiritual community which *endeavours* to express the spiritual ideals of Unity and Harmony. The first object—to which a Roman Catholic must subscribe—says very explicitly that we look for Truth "without distinction of . . . creed, . . ."; that is, without Rome as the ultimate referendum, and without listening to the Holy Father, the Pope. Now we cannot believe in the Pope's unique position and disbelieve in it at one and the same moment. Also if *anyone* surrenders his liberty of thought it is the votary of Rome. He resigns this freedom in return for certain privileges, and to take those privileges from the unsuspecting priest (who is incidentally a brother!) having broken the contract, does not appear to me fair play. But then I am not a burglar. Yours, etc.,

A. L. B. HARDCASTLE.

SIR,—I am not as yet a member of the T.S. and perhaps ought not to intervene in a discussion between its adherents. My excuse is that I have long been endeavouring to form a clear conception of what the Society really requires from its members, and naturally the letters of Mr. Frank S. Snell and Mr. Ernest Outhwaite interest me; though I am bound to say they do not help me, since they run somewhat counter to the ideal which I was slowly forming of the nature of the Society and its unwritten demands upon its members.

Even to belong to a club a man must be "clubable," though the exact translation of that comprehensive word is probably even more difficult than is the definition of the "brotherhood" which constitutes the basis of the T.S. In joining any society one has to recognise and consider not merely the hard and fast rules thereof, but also the general atmosphere, the undefined spirit of the community, which cannot be reduced to writing

nor stated as a rule, since it would disappear in the process of formulation, and indeed the spirit of a society necessarily varies from time to time as one or another of its ideals attain prominence.

Now, in joining the T.S. one is bound to recognise certain facts. In the first place the Society is a *Theosophical* Society, and while not all of its members may be Theosophists in more than name, they are bound to concede precedence to Theosophical ideas—yielding to the theosophical method of arriving at truth a position not inferior to the scientific or the philosophical methods, and the theosophical method has little in common with the practices of a Young Men's Mutual Improvement Society, desirable as these may be in their proper place. This seems to me to be limitation number one, the acceptance of Theosophy as a method.

Further, any decent dictionary will define Theosophy as 'a means' (the dictionary says a *pretended* means, but that is indifferent) "of arriving at knowledge and wisdom by an intimate relation of the soul with God." If the definition be a good one, here are quite a batch of matters of no small importance, which I, as a Theosophist, am not free to deny. As a member of the T.S., holding fast to the letter of its rules, I can be a Pyrrhonist if I choose; but once I label myself Theosophist I stand committed to (i) The existence of God (I am not, however, committed to any particular definition of that great term); (ii) The spiritual nature of man, and (iii) The possibility of intercourse between these two, man and God.

One is, of course, free to deny the existence of evil; one may also deny that fire burns, or say that the four sides of a square are not equal, nor its angles right angles, but it is scarcely a mark of wisdom to do so. One of the objects of the T.S. is the investigation of unexplained laws, and surely the law of good and evil is worthy of investigation. That there is a moral law pervading the universe may not be so difficult to show as some suppose. It is not a matter of pulpit platitudes or pious moralising, nor yet of local convention. It is a matter of exact and unprejudiced observation. Kant stood wonder-stricken at the sight of the moral law, Carlyle preached it with all the fervour of which he was capable, and he who cannot see in the history of nations the undeviatingly accurate readjustment of relations by some power which is implacably moral can surely see nothing but 'chance' and 'mayhap' anywhere. The laws of morals would prove to be as definite and certain, as rigid and unalterable as the laws of mathematics, if only they were as well known to us. It appears, however, from the perennial controversy which

rages round the matter, that while we have a fair knowledge of the one law, we have but a dim suspicion of the presence of the other.

Mr. Snell (or any other) may, if he chooses, ignore the existence of the moral law, but it is fairly certain that a persistent refusal to obey the inner monition, or even the consolidated race-experience expressed in moral codes, will result in a triumphant vindication of morality by the power whose habit of working we call the moral law.

Nietzsche, I am aware, spoke of a state "Beyond Good and Evil," and far too much of modern-day superficial thought upon questions of morality is under the incubus of that insane genius. It is possible (from the psychologist's standpoint) that Nietzsche's madness was but a logical outcome of his bizarre notions—"There are none so logical as the lunatic," says Chesterton, "if you only accept his premisses." Yet even Nietzsche speaks of the criminal as a "diseased person," by no means to be applauded or congratulated; not to be justified because his mental habit differs from the normal, but to be exterminated.

Brotherhood may be incapable of exact definition, but it is certainly not "brotherly" of the Nihilist to throw bombs at his Brother, even if he does by the necessities of his birth masquerade as a Tsar, nor is the cause of Brotherhood furthered by any proceedings of this nature. He who doubts this has not yet learned the somewhat elementary Theosophical lesson that "Hatred ceaseth not at any time by hatred, hatred ceaseth by love." Brotherhood is social, and the bomb-thrower and the burglar are anti-social. It is only in fiction that the burglar steals for other than selfish ends, and the sense of personal possession is probably more strongly developed in the predatory class than in any other. Robin Hood might perhaps put in a claim to be considered as a brother to the poor, but Bill Sikes, who steals for his own ends and frequently with the accompaniment of a good deal of unbrotherly brutality, has no such claim upon the sentimentality developed by the reading of fiction in which exceedingly interesting rogues are made to pose as heroes.

Again, murder is the unjustifiable killing of a fellow-man, who must be a real man, and not a character in Ibsen or any other 'problemist.' If Mr. Outhwaite could justify the killing of a real flesh-and-blood man by himself, then it would not be murder. But such justification would have to be made not merely to his own conscience (which *may* be a faulty instrument) but also to the collective conscience of society, and to the inscrutable power whose law is morality, and whose

injunction is 'Thou shalt not murder,' and which, failing such justification, would certainly demand payment in full sooner or later.

If it be conceded that Brotherhood is social (and I do not see how it can be denied) then the members of a Society whose basic principle is Brotherhood are bound to reprobate all anti-social instincts and actions, among which we must include the ordinary kinds of crime which are committed in real life, affect real people harmfully, and are duly recorded in our newspapers. As a matter of fancy we may, if we like, make an exception in favour of hypothetical "crimes" committed in theory alone, and invented in order to meet the demands of a moralising which is divorced from the facts of life.

But Miss Hardcastle's chief appeal is, as I understand it, for improved quality, even if accompanied by a diminished quantity, of thought and still more of speech, and with this I am heartily in agreement. Let any man open his lips upon any subject which he understands better than I, be it even hedging and ditching, and I am willing to give him my best attention, but what words can tell the weariness and irritation of listening to one who has nothing to say and talks merely for exercise. Henry Ward Beecher says: "There is no liberty to men whose passions are stronger than their religious feelings; there is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves," the tone of which is, I think, distinctly Theosophical in its demand for devoutness, enlightenment, and self-control as conditions precedent to liberty.

It is a little curious to find Mr. Snell declaring that "discussions lose nothing of their value if those who take part in them know next to nothing of the subject." If this is so, why should he complain later of the "scarcity of really pertinent and intelligent criticisms and questions brought forward in the discussion following the lecture at the average Lodge meeting?"

I fear, Sir, this letter is too lengthy already, and it would need a volume to adequately demonstrate that "liberty," like "good" and "evil," is but a relative term, and that no man, and certainly no member of a society, is free except *within* limits.

Though as a non-member, I have no inside knowledge of your Society, I am certain from reasons quite independent of anything I may know of your members, that the most helpful person among you is not he who most strongly insists upon his liberty, but he who yields it the most readily; that the "Greatest among you," also "is the

servant of all"; and I doubt if there is any higher or more enduring law in the universe than this; that "He who seeketh to save his life" (or any other matter of his) "shall lose it; and he who loseth shall find."

Yours, etc.,
P. H. PALMER.

[NOTE.—We trust correspondents will not follow the above writer's example as regards the length of their communications. In a few cases, such as the present, where the excellence of the material so thoroughly compensates for its length, we are glad to make exceptions; but we have had recently to refuse some letters on account of their length and the writers' apparent inability to express themselves clearly and tersely. We may add we have refused a few other letters because they were merely political.—ED.]

A WINTER "SUMMER SCHOOL"

SIR,—It has been suggested that a re-union of those who attended the Summer Schools at Brighton, Letchworth and Torquay, should take place in Brighton during the Christmas and New Year's holiday.

Probably only a small proportion of these can visit "the sunny South" Coast during the winter, but, if those who are desirous of doing so will communicate with me at 17, Norfolk Terrace, Brighton, I will endeavour to make all necessary arrangements. Yours, etc.,

H. G. MASSINGHAM.

MUSIC IN LODGES

SIR,—While very thoroughly appreciating the remarks which have appeared in the VAHAN lately regarding the wisdom of introducing good music into the working of T.S. Lodges, it makes one quiver to think of what those who would have to sit and listen to it might have to endure in the way of want of proficiency on the part of the performers. Surely a lecturer who may not be quite in the front rank of elocutionists would be less trying to listen to than say a violinist or vocalist of the same order of merit. And while admitting the wonderful power music possesses of attracting and conveying vibrations of a high and helpful order, the agitation set up in very sensitive natures by the inaccurate rendering of works by the great masters might surely defeat the end in view. There are so many willing to help with music who are not fit to do so; and this surely, especially in local Lodges, might bring in a difficulty. It seems to me that while there is such a mass of Theosophical literature to be studied surely study classes

are the best variations from the usual lectures, with an occasional social evening thrown in.

Yours, etc.,
E. A. JOHNSON.

[We agree; but there is plenty of good musical talent available in the T.S. *Usum non tollit abusus.*—ED.]

Headquarters Time Table

SUNDAYS, 3.30: Round Table and Golden Chain Circle. Nov. 3, *The Law of Reincarnation*; Nov. 10, *The Life of Lord Buddha*, Lady Emily Lutyens; Nov. 17 (London Federation), Study, *At the Feet of the Master*, Dr. Armstrong-Smith; Nov. 24, *The Law of Karma, or Cause and Effect*, Mrs. G. H. Whyte.

7: Public Lectures (in Lecture Hall). Nov. 3, *Life and Form in Art*, C. Jinarajadasa; Nov. 10, *Christianity and the Star in the East*, Lady Emily Lutyens; Nov. 17 (London Federation), *Theosophy applied to Social Problems*, and Nov. 24, *Theosophy and Imperial Problems*, L. Haden Guest.

MONDAYS, 3: Informal meetings for enquirers and new Fellows.

8: *The Secret Doctrine* study group.

TUESDAYS, 5: League for Promotion of Humane Methods of Research. Music, meditation and reading.

8: Central London Lodge. Study, *Ideals of Theosophy*.

WEDNESDAYS, 4.30: Mr. Banks' study class.

6.7: *The Secret Doctrine* study group.
6.15: Education League. Nov. 13, study, *Education as Service*.

6.30: Miss Helena Clarke's group for beginners.

8: H.P.B. Lodge (in Lecture Hall). Nov. 6, *A Study in Zodiacial Symbols*, J. H. Van Stone; Nov. 13, *The Idea of the Soul*, Miss C. Woods; Nov. 20, discussion, *Why I Joined the Theosophical Society*; Nov. 27, *The Meaning of the Women's Movement*, H. Baillie-Weaver.

THURSDAY, 8: Blavatsky Lodge. Nov. 7, study, *The Pitris*; Nov. 14, *The Old Testament and Theosophy*, Mrs. Betts; Nov. 21, study, *Rounds*; Nov. 28, *Hebrew Records and Modern Discoveries*, Miss Bothwell Gosse.

FRIDAYS, 6.45: Meeting of the Order of the Star in the East.

7.30: Healers' group.

8: Light on the Path Lodge.

The London Federation

INAUGURAL MEETING.

The first of, let us hope, many Conferences of the London Federation will be held at Headquarters, Saturday and Sunday, 16th and 17th November, under the presidency of Mrs. Betts.

The date happily coincides with the anniversary of the founding of the Theosophical Society in 1875, which in itself may perhaps be taken as a very 'lucky' omen. It is much hoped that as many Fellows as possible from Lodges throughout the country, other than those affiliated to the Federation, will be with us on this occasion and enhance by their presence the success of what we hope may be an important event in our Theosophical history—the closer union of all the T.S. Lodges in the London area, and the trying to gain a clearer view of the best way of furthering the common ideals which animate us all. Friends of Theosophy who are not yet Fellows of the Society, but who belong to Centres, are also very welcome as guests to the Conference. A most interesting and varied syllabus has been drawn up by the President and Committee of the Federation, and any F.T.S. who cannot find many items in accordance with their taste will be very difficult to please; in particular an excellent musical programme has been arranged for the devotional and social meetings.

On Saturday afternoon the proceedings open with a short address from Mrs. Betts, the President of the Federation, followed by a reception and tea, and in the evening Mr. Sinnett lectures on the "Beginnings of the Theosophical Movement." On Sunday morning there is to be a short Devotional Meeting with the General Secretary in the chair, then a meeting of the Order of the Star in the East, after which at a meeting of the Secret Doctrine group Mr. Dunlop will speak on the Zodiac; at the same time Mr. Pearce will address a meeting on Healing; in the afternoon the Round Table will be in session; in the evening there will be a lecture by Dr. Haden Guest on "Theosophy applied to Social Problems," whilst the members of the Temple of the Rosy Cross will be celebrating their own particular rites. On the Monday evening the London Co-Masonic lodges intend to provide some relaxation from their arduous labours by holding a banquet, to which any co-masons from the country are cordially invited as guests.

A detailed syllabus may be had on application to the undersigned.

Secretaries of affiliated Lodges are reminded that subscriptions are due this month.

ADAH E. BURNSIDE,
Assistant Secretary, London Federation.

The Northern Federation*

The seventy-fourth Conference will be held at Liverpool, on Saturday and Sunday, 9th and 10th November.

The Saturday afternoon discussion will be on "The Value of Music in Evolution." Mr. Jinarajadasa, Mr. Ramsingh Dongasingh and Mr. M. E. P. Zeper have undertaken to contribute to the discussion.

Mr. Jinarajadasa will address the Federation on Saturday evening on the "Law of Renunciation," and also the public lecture on Sunday evening on "The Theosophy of Christ."

A Concert will be given on Sunday afternoon under the direction of Mr. M. E. P. Zeper, and the rooms will be open for social intercourse.

All the meetings will be held in the Lodge rooms, 18, Colquitt Street. Syllabuses may be obtained on application to the undersigned.

FREDK. F. LAYCOCK,
Hon. Secretary, N.F.

15, Victoria Terrace,
South Promenade, Blackpool.

The Order of the Star in the East

I have at last succeeded in securing a room as the Headquarters of the Order of the Star in the East. It is No. 41, New Oxford Street, opposite Mudie's Library. I shall hope to put up on the notice board at Headquarters the day when this room will be opened. EMILY LUTYENS.

The Month's Propaganda

A good deal of help may be given by Fellows in Lodge and propaganda work by making available their own stores of information or special knowledge about places outside their own districts. If, for instance, lectures are to be delivered in Lincoln or a special effort made in the Eastern counties, any member who has friends or acquaintances, or who knows of those likely to be interested in or near these places, can be of great help if he will send names to the local Secretary or to the Propaganda office.

The Eastern counties is a region of England

* In the September VAHAN it was announced that the General Secretary would preside at this Federation, as it was understood that Mr. Jinarajadasa had found himself unable to accept the engagement. Since then he has consented, and the Federation may look forward, therefore, to an exceedingly interesting Conference.—ED.

where Theosophy makes slow progress, partly due to the agricultural character of the country, but we ought nevertheless to try and establish stronger Centres than those we have already.

Mrs. Frend of Saffron Waldon has now undertaken the duty of organising Eastern counties activity and has projected a tour, a kind of pastoral visitation, touching at Chelmsford, Colchester, Norwich, Wisbech, Cromer, Ipswich and Cambridge. Help in suggestions and in names is asked for, to be sent to the Propaganda office or direct to Mrs. Frend, who is Secretary of the Saffron Waldon Centre.

Definite meditation for the purpose of helping new places ought perhaps to take a greater place in our work, and many F.T.S. who cannot otherwise assist in the outer work, can do so by this means, acting either individually or with a group.

Lincoln is a new place for our activities, and the first lecture is to be delivered there by Lady Emily Lutyens on 15th November, to be followed up by a lecture by Mrs. Despard on 13th December. We have secured a good hall in the premises of the Constitutional Club and a well-known local gentleman, Mr. John Richardson, J.P., has promised to take the chair.

The numerous lectures which do take place up and down the country, are to some extent indicated in the notices elsewhere in the VAHAN, but much of the propaganda activity is not there reflected.

The Northern Federation is doing vigorous work, the Midland Federation growing in power and consolidating its position, and the Southern Federation continually increasing the range and intensity of its operations. Among these activities we may mention the many lectures being given by Mr. Theodore Bell, who is now, as Secretary of the Northern Propaganda Committee, organising the collection of the Preparation Fund for the Northern Federation.

In the Midlands Mrs. Despard is speaking at Birmingham and Coventry in the first week in November, Mr. Stanley Jast begins a short tour on 1st November, and Mr. L. A. Bosman on 15th November.

Around London courses of lectures begin on 5th November at Woking, when Major Adam speaks, and this will be a particularly useful place if we can get a secure footing there, as the people in the surrounding district are business and professional men, whose responsibilities are considerable and whose sphere of action is therefore extended.

At Blackheath, Lady Emily Lutyens begins a course on 13th November; at Sydenham, Mr. E. Bertram begins a course on 6th November, which will continue useful work done last year.

Mrs. Herbert Whyte opens a course of four lectures at Watford, on 14th November, which will follow the syllabus used in suburban courses last year, covering an elementary presentation of the main outlines of Theosophy.

It is hoped that all members will help with these lectures in any way they can and also with a lecture being given by me at Headquarters, on 4th November, which is the last of a course especially designed for teachers and those interested in child life and education. Teachers are particularly well worth approaching and permeating with Theosophical ideas, because their work gives them such a first-hand opportunity of testing our psychology in practice and applying our knowledge as to the objectivity of thought and emotion in everyday life.

The Sunday evening lectures at Headquarters are this session devoted to Theosophy in relation to special problems; these, it is hoped, will be advertised as widely as members can contrive. We are trying the experiment of charging for a few seats, and the fact that there are reserved seats at 1s. and 6d. ought to be more widely known.

All special groups of people are well worth approaching, as their common interest in an art, science, or occupation gives them a common mental basis through which they can all be reached. And on this line it is interesting to note that a member of the Amalgamated Society of Engineers has approached us with the view of getting our lecturers into touch with the different branches of this organisation, the total membership of which of course reaches some thousands—skilled, keen-brained workers. Mrs. Mann, through her lectures and her Theosophical School of Music, is permeating the musical world, and we want all groups so approached, all groups so permeated. To all must we hold up the torch and to all in the way which will best help them to see.

The Co-operative Societies throughout the country frequently have courses of educational lectures. Can any member put us in touch with any particular organisation?

L. HADEN GUEST,
Secretary, Propaganda Sub-Committee.

The Headquarters' Library

The Theosophical books in the Reference Section of our Headquarters' Library are, from frequent use, in a very dirty and damaged condition, and the duplicate copies in the Lending Section are far too few to meet the constant demand; so at a meeting of the Library Committee held on Friday, October 25, with Mr. Sinnett in the chair, it was decided to

make an appeal through the pages of the VAHAN for gifts of (1) new, and (2) good second-hand copies of the works of Madame Blavatsky, Mrs. Besant, Mr. Leadbeater, Mr. Sinnett and Mr. Mead, for the Reference and Lending Sections respectively. It is asked that in the case of new copies being given, that intending donors will kindly give the money to, or consult, the Librarian so that there may neither be any unnecessary reduplication of books on the one hand or entire neglect on the other.

Were the necessary additions to these two Sections made out of the fund set apart for the purchase of new books little or nothing would remain over for any other class; and the appeal is therefore made to the generosity of all F.T.S. who are both willing and able in this way to help to make the library thoroughly efficient and worthy of the name of the Society which it bears.

EDGAR W. DAVIES,
Librarian.

Miscellaneous Notices

SOCIAL COMMITTEE

Meetings for enquirers are held every Monday afternoon at 19a, Tavistock Square, at 3 o'clock. These meetings are of quite an informal and social character, where any difficulties or questions which may have suggested themselves to those interested are discussed. ADAH E. BURNSIDE,

Hon. Secretary.

THEOSOPHY AT SYDENHAM

There will be lectures held at the School of Art, Venner Road, Sydenham, on Wednesdays in November, at 8.15 p.m.: 6th November, *The Law of Cause and Effect*, E. Bertram; 13th, *The Power of Thought*, Mrs. G. H. Whyte; 20th, *The Order of the Star in the East*, Lady Emily Lutyens.

E. B.

WIRRAL LODGE

On 18th September, the Wirral Lodge members assembled for their first official gathering at their new quarters, 48A, Hamilton Street, Birkenhead, delightful premises put at their disposal by the kindness of their President, Mrs. A. C. Duckworth. In her opening address the President of the Lodge spoke of the coming winter's work in the new rooms as being a sort of preparation for their real consecration next spring by the beloved President of the Theosophical Society. She made an earnest

appeal to the members that they should live up to the Lodge motto, "From the womb of small services well done, come forth greater services better done," and by their purity of life, unselfishness and devotion should establish themselves as a channel through which the uplifting force of the Guardians of Humanity could freely flow to fill the growing need of so large a town as Birkenhead. Suitable selections from King Solomon's prayer for the Temple dedication, the Hymns of Hermes and *At the Feet of the Master* were read, followed by silent prayer.

The special thanks of the meeting were sent to Mrs. W. B. Lauder for a beautiful portrait of Alcyone, presented by her to the Lodge.

K. BAXTER,
Secretary.

SOUTHWICK: HARMONY LODGE

Miss M. Pullar has been elected Vice-President of the Harmony Lodge at Southwick.

T.S. ORDER OF SERVICE.

Meditation League.—A Propaganda Meditation Group has now been arranged to meet every Wednesday evening from 6.30 to 7. All who care to help in this work and can attend more or less regularly are invited to become members.

Secretaries of country Groups can have particulars of lectures arranged by the Propaganda Office by applying to the Secretary.

The usual meditation on the unity of life throughout the Society, and in particular on the linking up of the Lodges and Centres in this Section with the International Headquarters at Adyar, is held every weekday evening at 6 o'clock.

Secretaries whose Lodges wish specially to be remembered, will please communicate with

A. E. BURNSIDE,
Hon. Secretary.

The Preparation League and Lecturing.—This League aims at drawing together in a common endeavour, those who wish to train themselves earnestly and definitely for service in the T.S., and among other things, as lecturers. In order to try and render practicable the advice on the subject of speaking which our President gave us in her closing Address at this year's Convention (see August VAHAN), and taking her inspiring words as the best expression of our ideals, the members of this League are of the opinion that efficient speaking, such as would be worthy of the dignity and lofty value of such a message as the T.S. brings to the world, can only be attained by a thorough system-

atic training in voice-production, elocution and delivery, under a first-rate experienced teacher.

In modern times the *art* of speaking is more or less neglected, and with most lecturers consists of nothing more than the bare exposition of ideas, and a presentment of facts or theories. That may be sufficient when speaking on horticulture, on heat radiations, or the human brain organism; but far from enough is it to provide worthy channels for the powerful stream of idealism, and the currents of loftier forces, which are the motive power of the Theosophical movement. The voice, the right management of the breath, clear enunciation, phrasing, pose and gestures—all these are weapons in the hands of the spirit and go to form a vessel for the downward flowing life. Nothing but the perfect use of every power and the best we are able to give, can be thought 'good enough' for the Theosophical platform. Neither can these things be properly studied and mastered except under a thoroughly efficient teacher; fifth-rate teaching will only produce fifth-rate results.

We have been so fortunate as to find in the person of Miss Kate Emil Behnke, a F.T.S. of many years' standing, somebody fitted in every way to undertake such a work. Miss Behnke is the daughter of Emil Behnke, whose renowned system of voice-treatment is more than thirty years old. Miss Behnke was destined by her father from earliest childhood to carry on his work, and all her studies were therefore directed to that end. She underwent a complete training of the voice both for speaking and singing; she was prepared thoroughly for the stage, studied elocution with Mr. Hermann Vezin, and later went through the Art of Teaching class at the Tonic Sol-fa College. She is also an experienced lecturer, and would know how to deal perfectly with every side of her subject, from the development of the necessary muscles to the treatment of matter and general delivery. She has, besides, what an outside teacher would not have, an understanding of the occult value of sound, co-ordination of vibrations and a controlled physical instrument, for effective speaking. In addition to her work of voice training in London, Miss Behnke directs the treatment at the well-known Broadlands Sanatorium, the first establishment in England where comprehensive treatment based solely on natural therapeutic agencies is carried out.

Miss Behnke, though exceedingly busy and hard-working, has kindly consented, should there be an adequate response, to offer her services to the Preparation League for the ensuing year. She would propose to take her pupils in groups of four to six students, and for the first month two lessons

a week would be needed, after which a lesson once a week would be sufficient. Naturally, the fees for the best kind of teaching are bound to be high, and Miss Behnke is accustomed to charge one guinea a lesson, or ten guineas for a course of twelve lessons; but as this work is for a Theosophical purpose, she has offered to take pupils at three or four guineas each, in groups of four or six. It is hoped that if a sufficient response is made to so good and exceptional an offer, some kind Fellows interested in helping others, though not wishing themselves to train, will send us donations for a fund to enable earnest and gifted students who cannot afford to pay so much, to benefit by such training. It will surely be a good service rendered to the work and the world.

But as there are many F.T.S. anxious to be good speakers, but not able to take such a thorough and fundamental training as that here put forward, the League has obtained the consent of Major Adam to take a fortnightly class for lecturers on more general lines. These classes will cover elocution, delivery, treatment of matter and general hints as to speaking. Miss Maud Hoffman, a F.T.S., who is an actress of great ability, and Mrs. Grenside a member of the League, who has had ten years' training in elocution and holds high certificates, have kindly expressed themselves willing to help in the work of training.

All F.T.S. desirous of earnestly taking up this work and feeling that either of the lines of preparation laid down will be of use to them, should write to the undersigned for fuller particulars.

A Shorthand Class.—Mr. Krishnamurti is reported to have said that the young people in the T.S. should learn shorthand, as it will probably be very useful in the future. The report may or may not be true, but there are some who feel that this work opens up a splendid avenue for service, and though it can be done quite well by individual members at home or in a school, the work has a double value where several people unite together for the common ideal of service. It helps to generate force and to form a channel of inspiration. Miss Vera Meyer kindly offers, therefore, to hold a class to help all Fellows who wish to acquire a knowledge of shorthand. Miss Meyer is an excellent shorthand-writer, who has already done much useful work on this line in the T.S., and it is great kindness which prompts her to undertake such a class in her busy life. All those who wish to join this class should write direct to Miss Meyer for particulars, and state, when writing to her, what time is most convenient. There will be no charge.

(MISS) D.M. CODD, *Hon. Secretary.*

League of Redemption.—A Committee Meeting was held on 4th October, at which it was decided that the next Committee Meeting of the League should be held at Headquarters on Saturday, 23rd November, to be followed by the General Meeting at 3.30 p.m. Also that the meetings should be held in future on the second Saturday of each month, except in December.

REGINALD FARRER,
Hon. Secretary.

A useful departure was made by the sending of circular letters to the various Brotherhoods, Adult Schools, etc., of the town, offering to send Conference Speakers to their respective meetings. Several bodies took advantage of this offer, and it is hoped that much good may result from this attempt to spread Theosophical teachings.

J. W. C. PERKINS,
Hon. Secretary, M.F.

The Midland Federation

The third Conference of the Midland Federation was held at Derby on Saturday and Sunday, 12th and 13th October, under the Presidency of Mr. Hodgson Smith. After the Council meeting a General Conference was held, at which about fifty members were present, and the proceedings opened by the reading of a telegram of good wishes from the General Secretary, Mr. J. I. Wedgwood. A discussion on "Vehicles and Consciousness" followed, opened by Mr. Wilkinson. Messrs. Bernard Old, Hare, Lowe and others raised many interesting points, which were neatly summed up by Mr. Hodgson Smith at the close. He pointed out that the real consciousness was undoubtedly much greater than the physical consciousness. Conversion or the New Birth is the point where the upward spiritual tendency in man conquers the downward pull of the physical; our duty is to control the lower bodies and their vibrations by systematic meditation, and so reach union with the real consciousness.

There was a short interval for tea, and then there was a much appreciated "Musical Interlude."

At 7.30 Mr. Hodgson Smith lectured to the Federation on "The Science and Religion of the Future," with Mr. Bernard Old in the chair. The close attention with which the lecture was followed was evinced by the number of questions asked at its close.

On Sunday, Mrs. Alfred Smith kindly lent her residence for an E.S. meeting in the morning, and a meeting of the Order of the Star in the East in the afternoon; both meetings being conducted by Mr. Hodgson Smith. In the evening a public lecture in the Co-operative Hall attracted only a small audience, but keen interest was proved by the number of questions which followed Mr. Hodgson Smith's lecture on "The Nature and Value of the Life after Death." Mr. Loftus Hare presided, and closed the Conference.

Lecture List

ABINGDON C.* Guildhall. Mon., 8 : Nov. 18, *The Need for a Spiritual Background*, H. Baillie-Weaver ; Nov. 25, (at the Laurels), *Spiritual Healing*, F. E. Pearce. Alt. Mon., study, *The Ancient Wisdom*. A. C. Hyde Parker, 9, Oxford Rd.

BATH.* 2, Argyle St. Sun., 6.30: talks on Theosophy. Mon. 8.15 : Nov. 4, *The Mastery of Life by the Knowledge of the Self*, Stanley Jast ; Nov. 11, *Buddhism*, J. Jayatileka ; Nov. 18, *The Message of the Future*, (O.S.E.), Lady Emily Lutyens ; Nov. 25, *Spiritual Healing*, J. Macbeth Bain. Tues., 5.30 : study. Fri., 5.30 : Order of the Star in the East. Miss K. Douglas Fox, 3, Widcombe Terr.

BIRMINGHAM.* Midland Inst. Sun., 6.30: study, *The Yoga of Action and Occultism*. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston.

BIRMINGHAM (ANNIE BESANT). 180, Corporation St. Sun., 3.30 : Lotus Group. Sun., 6.30 : Nov. 3, *The Way to the Masters of Wisdom*, Mrs. Windust ; Nov. 10, *Julian of Norwich, an English Mystic*, A. Wilkinson ; Nov. 17, *The Seven Spirits in the Sun*, Miss E. F. Maynard ; Nov. 24, *Esoteric Traditions*, W. L. Hare. Wed., 7: devotional group. Thurs. 7.30, Sat. 3 and 5.30 p.m. : study. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN. Bute Café. Sat., 7.15. H. Harrison, 115, Langham Road.

BLACKPOOL. West St. Café. Fri., 8. F. F. Laycock, 15, Victoria Terr., S. Promenade.

BOLTON C. Vegetarian Restaurant, Newport St. Alt. Wed., 7.30 : study. A. Markland, 28, Mornington Rd.

BOURNEMOUTH.* 95, Old Christchurch Rd. Wed., 7.30 : study. Fri. 3.15. G. Hering, Surrey Lodge.

BRADFORD.* 11, Belle Vue, Manningham Lane. Sun., 6.30 : Nov. 3, . . . A. W. Waddington ; Nov. 10, *Theosophy and Swedenborgianism*, J. Midgley ; Nov. 17, *Stanzas : "The Secret Doctrine"* ; Nov. 24, *Bergson's Super-Conscious Induction and "The Secret Doctrine"*, R. J. Foster. Weds., 7.45 : Lodge study. Miss Pattinson, as above.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30 : Nov. 3, *The Divine Potencies of Sound*, J. Macbeth Bain ; Nov. 10, *What is Man?* W. Sutherland ; Nov. 17, *The Origin of Life*, Mme. Delaire ; Nov. 24, *What is Theosophy?* F. Fletcher. H. G. Massingham, as above.

BRISTOL. 111A, Whiteladies Rd., Clifton. Tues., 8 : Nov. 5, *The Mastery of Life by the Knowledge of the Self*, Stanley Jast ; Nov. 12, *Buddhism*, J. Jayatileka ; Nov. 19, *Genesis Unveiled*, L. Bosman ; Nov. 26, discussion, *Methods of Work*. Miss R. Sturge, 36, Henrietta St., Bath.

BROMLEY AND BECKENHAM C. 70, Ravensbourne Av., Shortlands. Tues., 8: study, *The Secret Doctrine*. S. L. Young, as above.

BURNLEY.* Scar House, Church Street. Sunday, 6.30 : study, *The Seven Principles of Man*. J. Trantum, 5, Rectory Road.

CAMBRIDGE. C. L. Edwards, Penwith, Hills Road.

CARDIFF.* Duke St. Chambers. Sun., 7 : Nov. 3, *The Place and Purpose of Ritual in the Spiritual Life*, Stanley Jast ; Nov. 10, *Buddhism*, D. B. Jayatileka ; Nov. 17, *The Five Initiations*, L. Bosman ; Nov. 24, *What is Man?* W. Sutherland. Tues., 8 : Nov. 26, *The Coming Christ*, Lady Emily Lutyens. Thurs., 8 : Nov. 14, 28, O.S.E. Fri., 7.45 : study. Miss B. de Normann, 41, Stacey Rd.

CHELTENHAM.* Snowdon, London Rd. Thurs., 7.45: study. Nov. 5, *The Order of the Star in the East*, Lady Emily Lutyens; Nov. 14, *A Neglected Christian Doctrine: Reincarnation*, Rev. J. Tyssul Davis; Nov. 16, *Health and Education*, P. Oyler; Nov. 20, *The Five Initiations*, L. Bosman, E. W. Wilkins, as above.

CLAYGATE C.* Penorchar, Albany Cres. Thurs., 3.30: Nov. 14, O.S.E.; Nov. 28, informal. Fri., 8.15: Nov. 1: study, *A Textbook of Theosophy*; Nov. 8 (at Springfield, Albany Cres.), *Thought Forces*, Mrs. Scott; Nov. 15, 22, 29: study. A. P. Maddocks, as above.

COLNE C. 24, York St. Thurs., 7.30: study, *The Ancient Wisdom*. W. Shirley, as above.

COVENTRY (OLCOTT). Priory Row Assembly Hall. Thurs., 8: *The Ancient Wisdom*. Miss E. E. Lane, Brighton Villa, Moor St., Earlsdon.

DERBY. Unity Hall. Tues., 8: Nov. 5, *Man's Divine Nature*, J. W. C. Perkins; Nov. 12, *The Christian Theory and Practice of Prayer*, W. L. Hare; Nov. 19, *Human Brotherhood*, Miss Petty; *Nature Worship*, W. L. Hare. J. W. C. Perkins, 34, Hollis St., Alvaston, Derby.

DONCASTER C. Indictment Room, Guild Hall. Wed., 8: study, *The Riddle of Life*. G. T. Pigott, Greetwell, Axholme Road.

DOVER (LEO). Arthur Rooms. Sun., 8.15: Nov. 10, *How to obtain Knowledge of the Higher Worlds*, H. de C. Matthews. W. Woodruff, 6, Avenue Gdns.

EASTBOURNE. Rest Harrow, East Dean Rd. Wed., 8. Miss F. Taylor, as above, or Lt.-Col. R. Nicholson, 28, Arlington Rd.

EXETER C. 11, Friars-Walk. Wed., 8. Miss Leech, as above.

FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.

FOLKESTONE.* Bouvierie Chambers. Fri., 8.30: study. Nov. 29, *Reincarnation and Darwinism*, L. Haden Guest. Mon., alt., 6, and 8.30, Healing group. Miss Edwards, Shelley Lodge, Radnor Park.

GOLBORNE C. Howarth's Café, High St. Alt. Sat., 8: study. Sun. Nov. 3: at 3, *Occultism and Mysticism*; and 6.30, *Religion and Philosophy in Ancient Greece*, W. S. Bowers-Taylor. J. Charteris, Harvey Lane.

HALE.* 21, Nursery Av. Mon., 8: study, *The Ocean of Theosophy*. Mrs. Morgan, as above.

HARPENDEN. Penshurst, Harpenden, Herts. Mon., 7.30: Healing circle. 8.30: devotional (F.T.S.) *At the Feet of the Master*. Thurs.: Nov. 14, 28, *The Eternal Consciousness*, Mrs. Ames. T. Goodey, Fairstowe, Wordsworth Rd.

HARROGATE.* Theosophical Hall, Beulah St. Sun., 6.30: Nov. 3, *The Sermon on the Mount*, A. Hodgson Smith; Nov. 10, *Some Conceptions of God*, D. Ward; Nov. 17, *The Way of Philosophy*, E. J. Dunn; Nov. 24, "The Imitation of Christ", Mrs. Edwards. Fri., 8 (12, East Parade): Lodge study. Miss L. M. Smith, 10, East Parade.

HULL C. 26, Charlotte St. Wed 8: study, *Esoteric Christianity*; Nov. 6, *Why we expect the Coming of a World-Teacher*, Rev. F. Pigott. Mrs. Wilson, 185, Marlborough Av.

ILKLEY C. Lecture Hall, Rhyddings Rd. Wed., 8. Miss M. Harrison, Woodville.

LEEDS. 14, Queen Sq. Sun., 7, *Addresses on Elementary Theosophy*. Mon., 8: Lodge meeting. Wed. 8: Nov. 6, *The Invisible Worlds*, Mrs. Booth; Nov. 13: social. Nov. 20, *The Zodiac*, Miss Pattinson; Nov. 27, *The Power and Use of Thought*, A. Hodgson Smith. Miss Fisher, Killingbeck Hospital.

LEICESTER. 64, Silver Arcade, Silver St. Mon., 8.15: study. W. Lewis, 100, Wood Hill.

LETCHWORTH (GARDEN CITY). Leys Av. Sun., 3: (Howard Hall). Sun., 6.30: open meeting. Tues., 8: O.S.E. meeting. Wed., 5.30, *The Secret Doctrine* class. Thurs., 8: open meeting, *Theosophy and Christianity*. Mrs. André, Endon, Wilbury Rd.

LIVERPOOL.* 18, Colquitt St. Sun. 3: Round Table. 7: Nov. 3, *Service*, F. E. Pearce; Nov. 10, (N. Fed.) *The Theosophy of Christ*, C. Jinarajadasa; Nov. 17, *The Ancestry and Destiny of Man*, Dr. Martin; Nov. 24, *Notes on My Visit to India*. Miss L. M. Smith. Mon., 8: Reading. Wed.: Lodge. Nov. 6, *The Path of Preparation*, W. H. D. Pedder. C. S. Kinnish, 165, Oakfield Rd.

LIVERPOOL. GARSTON C. M. E. Zeper, 67, Belper St.

LONDON. BLAVATSKY. 19, Tavistock Sq. Thurs., 8: Nov. 7, study, *The Pitris*; Nov. 14, *The Old Testament and Theosophy*, Mrs. Betts; Nov. 21, study, *Rounds*; Nov. 28, *Hebrew Records and Modern Discoveries*, Miss Bothwell Gosse. Hon. Sec., Blavatsky Lodge, c/o T.S., as above.

CENTRAL LONDON. 19, Tavistock Sq. Tues., 8: study, *Ideals of Theosophy*. Fri., 8: Nov. 29, *Children's Care Committee*, H. W. C. Pepler and Miss M. Davies. 15, Chambers Lane, Willesden Green, N.W.

CLAPTON.* 50, Avenue Rd. Thurs., 8.30. H. Roberts, as above.

CROYDON.* The Arcade, High St. Sun., 7: Nov. 3, *Theosophy and Social Problems*, Major Adam; Nov. 10, *Karma, A Haddock*; Nov. 17, "At the Feet of the Master," and "The Path," E. Bertram; Nov. 24, *The Great Enigma*, Mrs. Padgham. Thurs., 8: Nov. 14, 28, study, *Esoteric Christianity*. Miss C. Elson, 8, Oliver Av., S. Norwood.

EALING C. Study, *The Ancient Wisdom*. Enquiries by letter, Mrs. Welch, 50, Argyle Road, Ealing.

HAMPSTEAD.* Sun., 7 (Stanfield House): Nov. 3, *The Law of Cause and Effect*, E. Bertram; Nov. 10, *The Future that Awaits Us*, Mrs. H. Whyte; Nov. 24, *The Seven Sacraments of the Church*, J. I. Wedgwood. Thurs., 8: (21B, The Parade, Golders Green), Nov. 7, *The Evolution of Language and Symbols*, Miss H. Clarke; Nov. 14, *The Evolution of Religion*, Mrs. Barley; Nov. 21, *The Evolution of Science*, Dr. F. Woods; Nov. 28, *The Place of Beauty in Human Life*, Mrs. Duddington. W. M. Green, 10A, Langton Rd., Cricklewood, N.W.

HAMPSTEAD HEATH C.* 22, Tanza Rd., Hampstead. Mon., 8: study. Mrs. St. John, as above.

H.P.B. 19, Tavistock Sq. Wed., 8: Nov. 6, *A Study in Zodiacal Symbols*, J. H. Van Stone; Nov. 13, *The Idea of the Soul*, Miss C. Woods; Nov. 20, discussion, *Why I joined the Theosophical Society*; Nov. 27, *The Meaning of the Women's Movement*, H. Baillie-Weaver. Address c/o Hdgrs.

LEWISHAM C. 187, High Street, Lewisham. Thurs., 8: Nov. 7, *Karma*, A. Haddock; Nov. 14, 28, reading; Nov. 21, *Spiritual Healing*, F. E. Pearce. A. Haddock, 73, Drakefell Rd., New Cross, S.E.

LEYTONSTONE C.* 31, Colworth Rd. Sun., 3.30: Lotus Group; Mon. and Thurs., 8: study. Sat. 7: Nov. 2, 16, 30, Healing group. A. P. Best, as above.

LIGHT ON THE PATH. 10A, Tavistock Sq. Fri. 8: study, *The Yoga Aphorisms of Patanjali*. Mrs. K. Cook (Mabel Collins), c/o T.S., as above.

NORTH LONDON.* 15, Queen's Rd., Finsbury Park. 2nd and 4th Mon., 8.15: devotional (members). Fri., 8: study, *Thought Power*. A. G. Elphick, 23, Drylands Rd., Crouch End, N.

ROSICRUCIAN. 47, Redcliffe Sq., S. Kensington. Thurs., 8: Dr. Steiner's lectures, Lodge members only. Mrs. Heywood-Smith, as above.

STREATHAM C. Sat., 8: Oct. 5, 19, study, *The Ancient Wisdom*. Miss F. Smith, 57, Downton Av., Streatham, S.W.

WEST LONDON.* 60, Gowan Av., Fulham. Nov. 4, *The Greek Mysteries*, Miss H. Veale; Nov. 11, *Energy*, W. A. Seaber; Nov. 18, *The Lord's Prayer*, Mrs. Franke; Nov. 25, *The Hierarchies*, Mrs. H. Whyte. Miss Lane, as above.

WILLESDEN C. 10A, Langton Rd., Cricklewood. Tues., 8: study, *Theosophy*. Wed., 8: (at 1, Craven Road, Harlesden) study, *A Text-book of Theosophy*. Miss E. Reeve, 28, St. Mary's Rd., Harlesden.

WIMBLEDON. The White Lodge, Sunnyside. Tues., 7.45: Nov. 5, *Thought*, D. N. Dunlop; Nov. 12, "As a Man thinks, so he is," Mrs. Scott; Nov. 19, . . . ; Nov. 26, *The Mastery of Life by the Knowledge of the Self*, L. Stanley Jast. A. E. A. M. Turner, 6, Trewince Rd., Wimbledon.

WOOLWICH.* Parochial Hall, Maxey Rd., Plumstead. Fri., 8: Nov. 1, *Life in the East*, Col. Lauder; Nov. 8, 22, study, *The Ancient Wisdom*; Nov. 15, *Man Visible and Invisible*, Mrs. Scott; Nov. 29, *Trinity in Unity*, Mrs. Padgham. E. W. Russell, 32, Owenite St., Abbey Wood.

LOUGHBOROUGH. Temperance Hall. Thurs., 8. C. Wells, 19, Howard St.

LUTON C. 50, Wellington St. Mon., 8.30, *The Secret Doctrine* class. Alt. Tues.: Centre meeting. Nov. 12, *The Masters*, Mrs. Darby; Nov. 26, *The Planetary Chain*, F. E. Pearce. T. A. Spencer, as above.

MAIDENHEAD.* 47, Queen St. Thurs., 8. Fri. 4.30: study, *Lives of Alycone*. R. Farrer, Little Halt, Ray Mill Rd.

MANCHESTER.* 31, Lloyd St., Deansgate. Sun.: Nov.

3, *The Wisdom of Children*, Mrs. E. Smith; Nov. 10, *Life Eternal*, Mrs. Booth; Nov. 17, *Theosophy, the Source of Religions*, A. Hodgson Smith; Nov. 24, *What I mean by Christ the Healer*, J. Macbeth Bain. Tues., 8: Lodge. Weds., 7.45: elementary. Miss F. Hayes, 11, King's Av., Crumpsall.

MANSFIELD C. Y.M.C.A., Church Lane. Tues., 8: (at 39, Woodhouse Rd.), study. As above.

MELKSHAM C.* Ark Terr., Bath Rd. Sun., 3. Mon., 7.30: study. C E. Whitfield, Forest Rd.

MERTHYR C. Central Hotel. Sat. 8: Nov. 2, *The Life after Death*, B. Freeman; Nov. 16, *Proofs of Theosophy*, L. Bosman; Nov. 30, *What is Man?* W. Sutherland. Miss de Normann, 41, Stacey Rd., Cardiff.

MIDDLESBROUGH. Mrs. Morrish, West Garth, Roman Rd., Linthorpe.

NAILSWORTH C. Rowe's Food Store, Stroud. Sat., 7.30. O. Greig, Pensile House, Nailsworth.

NELSON. Co-operative Rooms, Leeds Rd. Sun.: Nov. 3, 2.30, *The Invisible Forces of Nature*, and 6.30, *Multiple Personalities*, D. Ward; Nov. 10, 2.30, *Evolution*, and 6.30, *Prepare ye the Way*, J. W. Hacking; Nov. 17, 2.30, *If We Remembered and Acted Accordingly*, and 6.30, *Theosophy for the Man in the Gutter*, W. Bell; Nov. 24, 2.30, *Some Occult Habits in Every-Day Life*, and 6.30, *Christ and His Mission*, Mrs. Booth. Alt. Tues., 7.45: Lodge meeting. Mrs. Foulds, Hill Cottage, Hill Lane, Briercliffe.

NEWPORT (MON.). C. Unitarian Hall, Charles St. Alt. Fri., 8: Nov. 1, *Occultism, Psychism and Spirituality*, Miss B. de Normann; Nov. 15, *Proofs of Theosophy*, L. Bosman. Thurs., Nov. 28, (at Town Hall), *Signs of the Times*, Lady Emily Lutyens. Mon., 8: study. Miss Prestidge, 40, Bryngwyn Rd.

NORTHWOOD C.* The Foursome, Northwood. Tues. 8: study, *The Secret Doctrine*.

NORWICH C. 35, Edinburgh Rd., Earlham Rd. Wed., 8. Mrs. Pearson, as above.

NOTTINGHAM. Corbyn Chambers. Sun., 6.45. Tues. and Fri., 3.15: ladies' class. Wed. 8: Nov. 6, *The Old Socialism and the New*, J. Bibby; Nov. 13, open meeting; Nov. 20, 2.7, study, *The Inner Life*. Miss de Hersaut, Langley House, Carisbrook Drive.

OLDHAM. W. Rose, 27, Green Lane, Hollins Green.

OXFORD. 49, Cornmarket St. Fri., 8: Nov. 1, *Pleasure and Pain*, L. Stanley Jast; Nov. 5, *Symbols of a World Teacher*, Lady Emily Lutyens; Nov. 8, *Buddhism*, Mrs. Rhys Davids; Nov. 15, *The Power of Theosophy in Individual Life*, Mrs. Windust; Nov. 22, *Taoism*, W. G. Old; Nov. 29, *Occultism and Spiritual Development*, J. I. Wedgwood. Wed., 5.30: study, *Buddhism*. Thurs., 5: study, *The Ancient Wisdom*. Sun., 2.30: Round Table. Mrs. Anderson, 76, Woodstock Rd.

PAIGNTON C.* Châlet la Rosaire. Fri., 6. Mrs. Fauster.

PETERSFIELD C.* Ennerdale, Bell Hill. Alt. Tues., 7, Thurs., 8: Nov. 7, . . . Miss C. Woods. Miss Spiegel, Heath Villa.

PLYMOUTH. 4, Oakleigh Villas, Mannamead. Sun., 3: Round Table and Lotus Chain. Sun., 6.30. Miss Foster, 4, Thorn Pk. Ter., Mannamead.

PORTSMOUTH.* 31, Brougham Rd., Southsea. Sun., 3.15: enquirers. 6: Nov. 10, 24, Order of Service. 7: Nov. 3, 17, Order of the Star in the East. Wed., 7.30: devotional, F.T.S. only. 8: Nov. 6, *The Theosophic Conception of Man*, Miss C. Woods; Nov. 13, *Reincarnation*, H. Baillie-Weaver; Nov. 27, *Social Regeneration*, Dr. Stancomb. Sat., 3.15: study. J. A. E. Wren, 65, St. Andrew's Rd.

READING C. Palmer Memorial Hall. Sat., 8: Nov. 2, *Astrology and Theosophy*, W. Sutherland; Nov. 9, 16, study; Nov. 23, *Proofs of Theosophy*, L. Bosman; Nov. 30, *Human Radiations and Thought Pictures*, J. I. Wedgwood. B. H. Hammond, 9, Broadway Bldgs.

REDHILL AND REIGATE (TWO PATHS).* 77, Station Rd. Mon. 8: study, *The Ancient Wisdom*. G. C. Gorringe, Oakleigh, Chart Lane, Reigate.

RICHMOND (Surrey).* Castle Assembly Rooms. Thurs., 7.45: Nov. 14, *The Monads*, Mrs. A. M. Smith; Nov. 21, . . .; Nov. 28, . . . H. Whyte. D. T. King, Bonnie Brae, Richmond Hill.

ROTHAMPTON C. Miss Knowles, 48, Hollowgate.

SAFFRON WALDEN C. 68, High St. Mon. 8: alt. enquiries and study, *Esoteric Christianity*, and *Death and After*. Mrs. Frend, as above.

SCARBOROUGH C. 27A, Aberdeen Walk. Thurs. 8: study *The Ancient Wisdom*. Mrs. Hardgrave, as above.

SHEFFIELD.* Bainbridge Bldgs., New Surrey St. Sun., 6.30: Nov. 3, *The Land of Dream*, Miss Pattinson; Nov. 10, *Vedic Religion*, Dr. Ram; Nov. 17, *Immortality*, R. Coulthard; Nov. 24, *The Garment of Flesh; the Vehicle of Spirit*, H. S. Phillips. Tues., 7.30: Lodge. Wed., 7.30: elementary. Mrs. Chappell, 64, Bromwich Rd., Norton, Sheffield.

SOUTHAMPTON.* Art Gallery, Above Bar St. Tues., 8.30: Nov. 5, *The Message of Henri Bergson*, Miss C. Woods; Nov. 12, *Some Thoughts on Karma*, H. Baillie-Weaver; Nov. 19, . . . Mrs. Betts; Nov. 26, *Recreation and Pastime*, Dr. Stancomb. Mrs. Hollick, 41, Milbrook Rd.

SOUTHPORT. 10, Hoghton St. Thurs., 8: Nov. 7, *An Evening with Maeterlinck*, Dr. Blumberg; Nov. 14, *The Seven Principles of Man*, W. Bowers-Taylor; Nov. 21, *Notes from Rudolph Steiner*, M. E. P. Zeper; Nov. 28, *The Old Socialism and the New*, J. Bibby. Miss R. Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

SOUTHWICK (HARMONY). Ivy Lodge, Southwick. Sun., 6.30: Nov. 3, . . . Miss Pullar; Nov. 10, . . . H. Pullar; Nov. 17, *Buddhism*. . . . Fri., 3: study, *The Secret Doctrine*. Lady Wasteneys, as above.

STOCKPORT. Borough Chambers, St. Petersgate. Sun., 6.45. Tues., 7.45: Lodge. H. Wych, 54, Lancashire Hill.

SUNDERLAND. 32, Blandford St. Mon., 8: study. F. Harvey, 16, Waterworks Rd.

SURBITON. Fife Hall, Fife Rd., Kingston-on-Thames. Mon., 7.45: Nov. 4, *The Sacrament and the Christian Creed*, E. Udny; Nov. 11, *The Power of Thought*, R. King; Nov. 18, *The Life Force*, W. A. Backett; Nov. 25, *Service*, Miss Parley. A. P. Maddocks, Penorchard, Claygate, Surrey.

SUTTON-COLDFIELD C. Blinkbonny, Tudor Hill.

SWANSEA C. Unitarian School Room. Mon., 8: Nov. 4, *The Power of Becoming*, Miss B. de Normann; Nov. 18, *Proofs of Theosophy*, L. Bosman. Wed. 8: Nov. 27, *The Coming Christ*, Lady Emily Lutyens. Sat. 7: Nov. 2, 16, study. Sat. 8: Nov. 23, *What is Man?* W. Sutherland. Miss B. de Normann, 41, Stacey Rd., Cardiff.

TUNBRIDGE WELLS (ALCYONE). Thurs. 2.30: study, *Eso-teric Christianity*; Nov. 7, *The Forgiveness of Sins*; Nov. 14, 28, *Sacraments*. Col. G. H. Tillard, Westwood, Southborough.

TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.

WAKEFIELD.* Theosophical Hall, Barstow Sq. Tues., 8: study, *The Key to Theosophy*. Wed., 8. H. M. Wilson, 28, Wood St.

WATFORD. Wed., 8. Miss H. Horsfall, Meadow Studios, Bushey.

WEST BROMWICH (SERVICE). Carnegie Library. Sat. 8: Nov. 2, *The Ancient Wisdom in Modern Life*, Mrs. Despard; Nov. 11, *The Reasonableness of Theosophy*, A. Wilkinson; Nov. 18, *Personality and the Real Man*, Miss E. F. Maynard; Nov. 25, *Reincarnation in Greek and other Philosophies*, W. L. Hare, Thurs. 8: study, *The Ancient Wisdom*. Miss L. Peacock, Dixon House, Tipton.

WEST DIDSBURY. 144, Wilmslow Rd., Withington. Weds., 8: Lodge meeting. Mrs. Orchard, 4, The Beeches.

WIGAN. 66, Market St. Sun., 3.30: Lodge meetings. 7: public lectures. W. Bladen, 9, Shelmerdine St.

WIMBORNE C.* 17, High St. Fri., 8.15. W. E. Froud, as above.

WIRRAL. 48A, Hamilton St. Fri., 3.30: Nov. 1, 15, members only. Nov. 8, 22, members and associates. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

WOLVERHAMPTON C. Miss E. F. Shaw, 40, Riches St.

WORTHING.* Music Studio, Liverpool Terr. Alt. Sun., 6.30: Nov. 3, social; Nov. 17, *The Norse Religion*, F. W. Gray. Miss Wheatland, Broadwater St.

YORK.* Theosophical Hall, High Ousegate. Thurs., 8: Nov. 7, *A Theosophical Interpretation of Brotherhood*, Miss Owen; Nov. 14, *From Atom to Archangel*, T. Bell; Nov. 21, *The Pyramids of Egypt*, D. Holmes; Nov. 28, *Some Steps in Humanity's Goal*, Mrs. Dunn. Mrs. Kempster, 197, Burton Lane.

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